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The History and Development of Education in the Catholic Colleges and University in the State of Indiana

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THE HISTORY AND DEVELOPMENT OF EDUCATION
IN
THE CATHOLIC COLLEGES AND UNIVERSITY
IN
THE STATE OF INDIANA

BY
MAY ETHEL MORAN

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree
Master of Science

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1940

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Indianapolis, Indiana
April 15, 1940

M.E.M.

FOREWARD

This dissertation of "The Development of Education in the Catholic Secondary and Higher Schools in the State of Indiana" was made in order to set forth as a unit some of the achievements of higher education made by the pioneer Sisters and Fathers of the Catholic Church. Very little has been written about these religious educators and their works, as their institutions and deeds have progressed without much publicity. Their efforts have blossomed forth in professional, political and business spheres. This discussion is set forth with no prejudice whatever against any other schools or leaders of education.

The method pursued has been to make a careful study of the available literature relating to the topic, to send out questionnaires, to make visits to many of the places discussed, and to have personal interviews with those who have first hand knowledge concerning these schools and their founders.

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college and seminary at St. Meinrad, Indiana, and the
Franciscan college and seminary at New Albany, Indiana.
These institutions are primarily for the education of
young men for the priesthood.

**THE HISTORY AND DEVELOPMENT OF EDUCATION
IN
THE CATHOLIC COLLEGES AND UNIVERSITY
IN
THE STATE OF INDIANA**

Definition of Terms

CHAPTER I

Congregation - An assembly of persons living together
under one head for religious purposes.

INTRODUCTION

Marian College - Marian is a combination of the names
MARY and COLLEGE.

Statement of the Purpose

This study of the "History and Development of Education
in the Catholic Colleges and University in the State of
Indiana" has been made in order to show how these institu-
tions have progressed through years of hardships and priva-
tions. This education is a continuation of the work which
has been evolving down through the centuries for the
betterment of mankind.

Limitation of the Study

This investigation is limited to the study of the
colleges and the university as separate from the colleges
connected with the Catholic seminaries. It does not include
the Jesuit college and seminary at West Baden, St. Meinrad's

college and seminary at St. Meinrad, Indiana, nor the Franciscan college and seminary at New Albany, Indiana. These institutions are primarily for the education of young men for the priesthood.

Definition of Terms

Congregation - An assembly of persons living together under one head for religious purposes.

Marian College - Marian is a combination of the names Mary and Ann.

O.P.P.S. - These letters are the abbreviation of "Congregatio Pretiosis simi Sanguinis," the official name of the Society of the Precious Blood.

Source of Material

The material used as a basis of this study was taken from books and notes at the Indiana State Library, from personal interviews with persons qualified to give correct data, and from visits to most of the places mentioned.

Method of Attack

This dissertation is worked out from an historical point, dating back to the earliest days of higher Catholic education in the State of Indiana down to the present time.

Huron Indians. The history of Indiana may well begin by recounting the plans of these early Jesuits.

CHAPTER II

Indiana became one of the United States in 1816. Her white visitors about a century and a half earlier, under the leadership of the French explorer, Sieur de La Salle of Rouen, France, found here a wooded wilderness in the

BRIEF HISTORY OF EARLY CATHOLIC EDUCATION IN INDIANA

In order to understand the development of any movement in the world of thought and action it is usually approached on the historical side. So it was felt necessary before proceeding with this dissertation on "The Development of Education in the Catholic Secondary and Higher Schools in the State of Indiana" to lay an historical foundation upon which to build the achievements of higher education made by the pioneer Sisters and Fathers of the Catholic Church. Only in the past development, do we find the key to a correct understanding of what it essentially is at present, and what it is likely in the future to become. To understand the present it is necessary to have a knowledge of the past.

As an introduction from the historical side, a few condensed facts about the civil history of the State of Indiana become necessary.

The first account of the extensive plains and prairies south of the Great Lakes was given to the world by the Jesuit missionaries to the

Huron Indians. The history of Indiana may well begin by recounting the plans of these early Jesuits.¹

Indiana became one of the United States in 1816. Her white visitors about a century and a half earlier, under the leadership of the French explorer, Sieur de La Salle of Rouen, France, found here a wooded wilderness in the undisturbed possessions of Indians. Soon the Jesuit missionaries began to come, one at a time, entering the Indiana country. The date and place of the first settlement in the State are frequently questioned; however, regarding this event, the "Quebec Annals" relates the following:

Vincennes once a trading post and Military station is situated on the east bank of the Wabash river, about one hundred ten miles southwest of Indianapolis. It is on this spot where a French Jesuit Missionary (Father La Veigne) from Canada or New France, said mass before astonished savages in the year 1702.²

True, the early missionaries had visited the territory from time to time during the fifteen years preceding this event.

Father Gabriel Marest, a Jesuit missionary, in a letter written November 9, 1712, at Kaskaskia to Father

¹Logan Esarey, A. History of Indiana, p. 1. Indianapolis, 1918.

²Rev.H.J.Alerding, A History of the Catholic Church in the Diocese of Vincennes, p. 34, Indianapolis, 1883.

German of the same order says: "The French having lately established a fort on the river Wabash, demanded a missionary, and Father Mermet was sent to them".³ Other adventurous French priests found their way from the north-east. To their superiors in Quebec and in the far-off France, these devoted men carried their story of a race of intelligent and hospitable natives who lived in the rich Indiana valleys and had not yet begun to hate or fear the white invader.

In the period 1650 - 1750, missionaries and the fur-traders mingled together. It was difficult to tell whether a post was established primarily as a mission, or as a fur-trading station. "With each band of fur-traders, there was a Jesuit whose gentle influence welded the strong friendship between the French and the Indians".⁴ They kept the good will of the Indians because they came with no thought of settlement, and their coming did not threaten expulsion. The French government never allowed its traders, in these early days, to supply the Indians with guns. It was not till near the close of the Eighteenth century that the western tribes had them. The supply came largely from

³Rev. H. J. Alerding, A History of the Catholic Church in the Diocese of Vincennes, p. 48, Indianapolis, 1883.

⁴Logan Esarey, A History of Indiana, p.4, Indianapolis, 1918.

England, and with it the taste of whiskey.

To the wilderness of Indiana and the prairies of Illinois, discovered by La Salle, in the seventeenth century and visited by the French missionaries and French fur-traders, the crown of France at once laid plans. In due time log forts were built along the Wabash and the banner of France was flung to the breeze to tell of King Louis's sovereignty and to warn the English explorers and settlers to keep away. These forts near Fort Wayne, Lafayette and Vincennes, were trading posts, rather than fortifications, and here French adventurer and Indian traders met upon friendly terms beneath a flag whose real meaning the Red men never understood.⁵

In the early eighteenth century the only white people in what is now Indiana, were the roving fur-traders called couer de bois, and the Jesuit missionaries. From 1737 to 1749 the records are silent as to Fort Vincennes. From 1749, the records in the parish are complete.⁶

So then, from the earliest days, the French held sway over the State of Indiana, and between 1750 and 1755 forts scattered along the route from Canada to Louisiana were erected to protect the country, as reports indicated that English traders were making deep inroads on the Indian trade in that quarter. These Indian posts, except Vincennes, never came to be real settlements.⁷

⁵Charles W. Moores, The History of Indiana, I, New York, 1916.

⁶Rev. H.J.Alerding, A History of the Catholic Church in the Diocese of Vincennes, p. 54, Indianapolis, 1883.

⁷Logan Esarey, A History of Indiana, I, Indianapolis, 1918.

The English could pay almost double what the French had been offering the Indians. This caused dissatisfaction and worry to the Indians. They liked the Frenchmen and hated the haughty Englishmen; but their skins would bring double value from the Englishmen. There soon came to be two parties among the Wabash Indians, the one favoring the French, and the other the English. The parties came to open war in 1751. The English traders and their Indian partisans were driven out.⁸

The long bloody war between the French and the English for the possession of the Ohio Valley was unheard of in the forests west of the Alleghenies, and it was essentially a commercial struggle for the fur trade. At the close of the old French war in 1763, Canada, and with the country now Indiana, fell into the hands of the British, and a great number of the French inhabitants crossed the Mississippi into Spanish territory. The post at Vincennes was never turned over to the English. There seemed to be no hurry to take possession of the Wabash posts. Not till 1777 was there any English authority on Indiana soil. When the Indians learned that their lands had been given to the English, every tribesman was roused to war; and as the

⁸ Logan Esarey, A History of Indiana, I, Indianapolis, 1918.

subjects of the king came in increasing numbers, the Indians already suspicious and unfriendly, were encouraged by their French friends to more open hostility against the English. South of the Ohio emigrants from Virginia had been moving across the mountains into Kentucky and had opened up little settlements as far into the interior as the falls of the Ohio at Louisville, Kentucky.

The Revolutionary War came on, and after three years of unsuccessful fighting in the seaboard States, little encouragement was brought to the American Army. But in 1778 the treaty between the United States and France gave to George Washington a new French army and the promise of money to keep up the war. The old French settlers and the newer American neighbors had a common interest in resisting British rule, and now wished to expel their common enemy. Fort Sackville, as the Vincennes Post was now called, had become the center from which Colonel Henry Hamilton, the British military governor, hired Indians to go out among the homes along the Kentucky border to do damage.⁹

The Virginia emigrants resisted such attacks and sent the best known of their woodsmen, George Rogers Clark, a frontier surveyor back to old Virginia as a member

⁹ Charles W. Moores, A History of Indiana, I, New York, 1916.

of the legislature, and charged him with the duty of securing military protection. The legislature had adjourned. December 10, 1777, Clark submitted his plans for conquering the English post to Governor Patrick Henry, and received permission to attack the British post at Kaskaskia on the Mississippi, and to erect a military post at Louisville. The journey of Clark and his army through the wilderness involved great suffering and courage; and the result was their conquest from Great Britian of the great Northwest Territory out of which came the states of Wisconsin, Michigan, Ohio, Illinois, Indiana, and a part of Minnesota.

As has always been the case in rural French villages, the priest was the principal man in the community. In their distress, now, the parishoners of Kaskaskia turned to Father Pierre Gibault, the priest. His request to call his people together once more before they were taken away as prisoners, was so readily granted by Colonel Clark that the priest at once became an admirer of the Virginian. Colonel Clark informed him that the French would not be molested in any manner, not even in the free exercise of their religion. Father Gibault felt that it would be to his interest to aid the Virginian in all ways possible. He did this more gracefully since he had no sympathy either

for the English personally or for their cause. Accordingly, when he learned that the American Commander was contemplating an attack on Vincennes, he volunteered to go and win the French over to the American cause. Clark had brought with him a copy of the recent "Treaty of Alliance" between France and the Americans, which was now a great aid in dealing with the French at Kaskaskia and Vincennes.

Father Gibault not wishing to act in other than a spiritual capacity, asked that some one be allowed to accompany him to act as a political agent. He assured Clark that he would attend personally to all the details of the business. As a companion on this embassy with Gibault, Doctor Jean Laffont was chosen.

Thus the little party set out from Kaskaskia July 14, 1778, to capture Vincennes, a post which Clark feared to approach a fortnight earlier. A few partisan had been left there as spies, but these withdrew as soon as they learned the purpose of Laffont and the attitude of the French inhabitants. Two days after he arrived at Vincennes, Father Pierre Gibault, Vicar General for the surrounding country, representing Colonel George Rogers Clark, called his little flock together; and administered the oath of allegiance to the United States to the inhabitants of Post Vincennes, Indiana, thereby becoming subject to the

jurisdiction of the commonwealth of Virginia.¹⁰

Previous to this event peace had been concluded between France and the United States, "Treaty of Alliance," February 1778. This fact and Father Gibault's efforts did much to conciliate the minds of the French settlers on the Mississippi, and the French toward the American government struggling for independence. Undoubtedly the influence of this good priest over the people saved the effusion of much blood and facilitated conquests in the Northwest.¹¹ In fact, Father Gibault had paved the way for the Americans by explaining to the people of his missions, the issue which caused the war between England and the Americans. He further seasoned his explanations by telling his Catholic adherents the story of the British penal laws, and persecutions looking to the extermination of the Catholic religion.

Not long after Father Gibault had administered the oath of allegiance to the inhabitants of Post Vincennes, Henry Hamilton, British Lieutenant Governor, with a small party of troops from Detroit, took possession of the town in the name of the King of England, and the oath of

¹⁰Logan Esarey, A History of Indiana, III, Indianapolis, 1918.

¹¹Ibid., III.

allegiance to Great Britain was administered.

Among the French in the Illinois Country there was none more popular than the wealthy trader, Francis Vigo, of St. Louis. Vigo was a Sardinian who had come to America in a Spanish regiment. He undertook a trip to Vincennes, partly, no doubt on business of his own, and partly to gain information for Clark regarding the conditions of that place.

He left Kaskaskia December 18, 1778, ignorant of the fact that the British had retaken Vincennes, and a few days later was captured by one of Hamilton's scouting parties, and was thrown into prison. For some unknown reason, perhaps at the intercession of Father Gibault, Hamilton allowed him to return home on promise of going directly to St. Louis. He reached Kaskaskia by way of St. Louis January 27, 1779, bringing the first satisfactory report Clark had received of conditions at Vincennes since the Capture of Helm. A rumored attack on Kaskaskia had already caused Clark to concentrate his forces on that place. He decided to risk everything in an immediate campaign against Hamilton and capture the enemy now in comfortable quarters. Clark began to organize his expedition against Vincennes. The French freely enlisted for the attack, and means for equipment were found through the financial aid of Colonel Vigo.

So Colonel Clark in the ensuing year February 1779, marched a small body of troupes from Kaskaskia, and retook the place February 25. A commandant, Captain Helm, was elected and the American flag was displayed over the fort.

In his speech June 14, 1936, dedicating the George Rogers Clark Memorial, President Franklin D. Roosevelt, said:

It is worth repeating - the story that the famous winter march began at Kaskaskia with a religious service. To Father Pierre Gibault, and to Colonel Francis Vigo, a patriot of Italian birth, next to Clark himself the United States is indebted for the saving of the Northwest territory. And it was in the little log church, predecessor of yonder church of St. Francis Xavier, that Colonel Hamilton surrendered Vincennes to George Rogers Clark.¹²

Part of what is now Indiana lay within the province of Canada and part within the province of Louisville, the dividing line being near Terre Haute. The territory legally belonged to the English from 1763 to 1783; but it is hardly proper to say there was a government from 1764 till the arrival of Colonel J.F. Hamtramck in 1788. Virginia erected the Illinois country in the county of Illinois and appointed John Todd county lieutenant. As soon as the western territory passed under the control of Virginia, the Continental Congress September 6, 1780,

¹²Indianapolis News, "Old Vincennes," June 15, 1936.

recommended that it be ceded to the United States. On September 13, the new Congress of the Federation specified to Virginia terms on which it would accept, and these were agreed to by Virginia December 20, 1783.

The General Assembly of that State, ceded all right, title and claim, which it held to the territory northwest of the Ohio, to the Congress of the United States. The transfer was effected March 1, 1784, and a temporary organization for the new territory was adopted by Congress, but it included no provision touching schools or education, though Father Rivet, a French missionary in 1793 did the first formal teaching in Indiana in its territorial days.¹³

By the Ordinance of 1787 the section northwest of the Ohio was created a territory of the United States; and on October 5, Major-general Arthur St. Clair was elected by Congress, Governor of the territory. He took up quarters in the new settlement of Marietta, Ohio, and engaged in constant warfare with the Indians until the month of August 1795, when the treaty of Greenville, negotiated by General Wayne, established peace with

¹³Richard G. Boone, The History of Education in Indiana, II, New York, 1892.

hostile tribes. This treaty really opened about half of Ohio to settlement, but none of Indiana except a narrow strip east of the line from Fort Recovery to the mouth of the Kentucky River. By article three of the Ordinance of 1787, we find that religion, morality and knowledge are necessary to good government and the happiness of mankind.

Schools and the means of education were to be encouraged forever as a necessary condition of free government. The Indians were to be treated fairly and their title to the land respected. There were to be constituted out of the territory not less than three, nor more than five states, which were, as soon as they could be shown to have at least sixty thousand free inhabitants each, to be admitted into the union with all the privileges of the older States.¹⁴

It seems that the framers or supporters of this deed were hardly aware of the far-reaching benefits to accrue to the government and to the individual dedicated to virtue, to learning and to industry.

Although Virginia signed the deed on March 1, 1784, which gave all the territory northwest of the Ohio river to the United States, no legal settlements were made, however, till April 7, 1788. In 1799 the first legislature of the northwest territory met at Cincinnati and

¹⁴Logan Esarey, A History of Indiana, p.145, Indianapolis, 1918.

elected William Henry Harrison delegate to Congress.

He was instructed to use every effort to have the territory divided. A bill creating Indiana a territory became a law May 3, 1799.¹⁵ The seat of government was fixed at Vincennes, and William Henry Harrison, a native of Virginia was appointed Governor. The first systematic

By February 24, 1816, the total population was sixty-three thousand eight hundred ninety-seven, and the territory was seeking recognition as a State.¹⁶ To this end a bill was introduced into Congress and on the 19th of April, 1816, the President of the United States approved the bill, enabling the people of Indiana territory to form a Constitution and State Government, and providing for the admission of such State into the Union on equal footing with the United States. On the 7th of November of the same year the oath of office was administered to the first governor of the State of Indiana, Johathan Jennings, in the presence of both houses in session at Corydon.¹⁷ The Governor's first message to the State

¹⁵ Logan Esarey, A History of Indiana, VI, Indianapolis, 1918.

¹⁶ Richard G. Boone, A History of Education in Indiana, I, New York, 1922.

¹⁷ Logan Esary, loc. cit., IX, Indianapolis, 1918.

Legislature urged upon both bodies the necessity of enforcing education as indispensably necessary as a support to morals and a restraint of vice; but no intelligent interest was apparent as the conditions of physical and political life were urgent. Settlements were sparse and resources meager. The first systematic effort to establish a plan for the State schools appears in the law of 1824 when the school system began to take shape, though for many years education of any kind was not deemed necessary.

"The Great Awakening," as the educational movement started by Horace Mann about 1839 was called, had little influence upon Catholics, although it spread from one end of the country to the other. The problem of Catholic education at the time was different. The existing religious communities under the stimulus of European influence had already accomplished for their teachers and schools much of what "The Great Awakening" came to do for the public schools and their teachers.¹⁸ Years before this time, a highly educated missionary whose purpose was to further the work of "The First Great Teacher" here on

¹⁸Rev. J.A.Burns, The Catholic School System in the United States, XIII, New York, 1908.

the western frontier was laboring among the dusky children of the forest.

The first white man who visited the territory, now Indiana, was a French Jesuit missionary, who came from the Old French Mission of St. Joseph of Lake Michigan, which was one of the oldest Jesuit Missions in the Lake region. This was probably about 1675.¹⁹

This good man spent himself unsparingly in the arduous task of teaching, Christianizing, and civilizing the natives. Concerning all the laborious teaching executed by the early missionaries, history affords us but scanty records because these priests were content to labor, suffer and leave the records of their deeds to God.

The development of Catholic education in what is now known as the State of Indiana, is closely identified with the growth of the church itself. The earliest church organization in Indiana was the Catholic at Vincennes. The records at this parish church date back to 1749. From this date to 1834, when Bishop Gabriel Brute became bishop of Vincennes, thirty priests served in succession. The earliest priests, particularly Bishop Flaget, had traveled over Indiana, ministering to the Catholic settlers.

¹⁹ D.C. Goodrich and C.R. Tuttle, A History of Indiana, p. 96, Indianapolis, 1875.

Devoted missionaries opened the way, and no less earnest teachers soon followed. As early as 1702 a settlement of Catholics, mainly French with a few Indians, at Post Vincennes received ministrations from the Jesuits who were evangelizing the tribes of the Mississippi Valley. Father Gibault who was the resident pastor at Vincennes from 1785-1789 wrote in a letter dated 1786 to the Bishop of Quebec that he taught the children not only Christian Doctrine, but also to read and write.²⁰ Father Gibault withdrew from the mission in the year 1789.

Many years passed before anything like religious organization or systematic teaching was established, although we read in the "Catholic Schools System in the United States" that when Benedict Joseph Flaget, afterwards Bishop Flaget of Bardstown, Kentucky, arrived at Vincennes on December 21, 1792, accompanied by Colonel Clark, one of his first acts was to reopen the schools that had been closed since the departure of Father Gibault.²¹ Father Flaget taught the school himself. He taught the rudiments of learning, for he was formerly a professor in France. He also taught them the principles of catechism

²⁰ Rev. J.A. Burns, The Catholic School System in the United States, VI, New York, 1908.

²¹ Ibid., VI.

and daily prayers. He organized classes in singing. Among the adults, he encouraged agriculture and domestic manufacture. Having purchased a house, he taught domestic art, and was planning a training school for the youth of his day when he was recalled to the professor's chair at St. Mary's Baltimore in 1795 - a sad blow to the inhabitants of Vincennes.

The following year Reverend John Francis Rivet, a man of deep thought and profound learning, was sent by Bishop Carroll of Baltimore to minister to the needs of the people. His ecclesiastical office was not the only duty he performed; there was another equally dear to him, that of a school master. It was at this early date that Vincennes might have received the title of "Birthplace" of the first public school west of the Allegheny Mountains, and this edifice was none other than Saint Francis Xavier's church, and the teacher none other than Father Rivet, who like his predecessor had been a professor in France.²² He was devoted to his avocation. "For his services, this talented and distinguished instructor received the annual stipend of two hundred dollars. George Washington, 'Father of His

²² Rev. H. J. Alerding, A History of the Catholic Church in the Diocese of Vincennes, XVI, Indianapolis, 1883.

Country' was his paymaster." ²³ Not only did Catholics frequent this school, but regardless of creed all received the same attention and services of this kind master whom all loved and revered. Upon the roll of Monsieur Rivet's records were the names of quite a number of Indians, indicating that the more progressive inhabitants of the village believed in a universal spread of education by extending it even to the children of the forest. He labored faithfully among his people until early in 1804 when death called him. At this crisis, the mission was left to the care of the visiting missionary priests whose stay at the place was usually brief. This necessarily retarded the progress of the school.

As early as 1818, two years before the establishment of the State University at Bloomington, Bishop Flaget of Bardstown, Kentucky, who had served as a parish priest at Vincennes, undertook to establish a Catholic college at the Old Post. For this purpose he dispatched to Vincennes, Father Jeanjean, a scholarly young priest. The effort was premature, however, and it failed on account of lack of local support.

During his stay at Vincennes, Father Jeanjean served

²³ C.E.Greene, A History of Old Vincennes and Knox County, IV, Chicago, 1911.

for a time as head of Vincennes University. In this capacity, he succeeded Dr. Samuel T. Scott, a pioneer Presbyterian missionary in the Wabash Valley.²⁴

The year 1824 introduced a marked change in the village which at that time had a population ranging from one thousand to fifteen hundred. Three Sisters of Charity from Nazareth, Kentucky assumed the educational responsibility of this place and established there an academy and day school. These heroic women labored zealously at their respective missions, but their work in this wild country was beset with difficulties. Thus far, the inhabitants were too crude to appreciate the mission and culture that these nuns tried to impart. Consequently, their schools received but scanty patronage. Their material privations were great. On October 7, 1826, the sister superior died, and the other sisters continued their work until late in March, 1834, when they returned to Kentucky.²⁵

Little can be said of the schools after Father Rivet's death until 1834, when the diocese of Vincennes was created. Bishop Simon William Gabriel Brute, who was born at Rennes

²⁴Curtis S. Shake, "The Old Vincennes College," Midwest Story Magazine, Vincennes, May, 1934.

²⁵Sister M. Selioia, Simon Brute De Remur, IV, St. Meinrad, Indiana, 1931.

in France, March 1779, was its first bishop, arriving at Vincennes, November 6, 1834. Bishop Brute, was known as one of the most learned and distinguished educators in the United States. President John Quincy Adams said he was the most learned man in the United States. He was graduated with highest honors as doctor of medicine in Paris, receiving the "Corvisart Prize," and was later ordained a priest.²⁶ On coming to this country he became a member of the faculty of Mount St. Mary's College, Emmittsburg, Maryland, and later its president, until he became bishop of Vincennes. On taking possession of his See, he immediately recalled the Sisters of Charity of Nazereth, Kentucky, who had labored zealously enduring hardships in the vicinity from 1824 to 1834. These Sisters of Nazereth were succeeded in 1834 by the Sisters of Charity from Emmittsburg, who consented to take charge of the school and academy at Vincennes until the bishop should be able to secure permanent communities for his diocese.

During the preceding years educational matters in Vincennes and throughout the entire west had been struggling desperately for existence, and very frequently

²⁶ Sister M. Selicia, Simon Brute De Remur, IV, St. Meinrad, Indiana, 1931.

conditions were of such a nature as to necessitate the complete abandoning of education. Bishop Brute went to France to seek aid. With the funds obtained, he founded two free schools, one for boys and one for girls to which all, regardless of creed, were welcome. This was the foundation of free school education in the State of Indiana.²⁷ Besides these two schools, Bishop Brute also founded at Vincennes an ecclesiastical seminary, Saint Gabriel's College for secular students, an academy for young ladies and an orphan asylum. Thus, he established an educational system which comprised complete elementary, secondary and collegiate courses for both sexes. It was the Bishop's plan that this system should serve as a model for the whole diocese.

The College of Vincennes was established in 1837 by Bishop Brute, and was placed under the charge of the Eudist Fathers with the Reverend J. A. Vabret, President. Here, also, were educated the youngmen for the priesthood. A remnant of the old building stands in the yard to the rear of the rectory. After the death of Bishop Brute, 1839, the work was carried on by his successor, Dr. De La Hailandiere, who purchased the old University building. The name was changed to Saint Gabriel's College and was used by the Eudist Fathers until it was closed in 1847.²⁸

²⁷ Rev. J. A. Burns, The Catholic School System in the United States, VIII, New York, 1908.

²⁸ Centennial Committee, "Vincennes Schools," Diocesan Centennial, p. 12, Vincennes, May 1934.

The numerous faculty consisted of professors in all the various branches of education, who were permanently connected and identified with the college, who had devoted their lives to the business of instruction, and had received their education in some of the most distinguished colleges of Europe; and whose number could be immediately increased as occasion required.

Whatever profits may accrue are applied to the enlargement of the institution, and the increase of its facilities for instruction so as to raise it into a seat of learning of which the friends of education may be justly proud. The course of instruction is designed to be as extensive as that of any college in the United States. ²⁹

After the death of Bishop Brute, June 26, 1839, his successor, Bishop Hallandiere, received the promise of the Sisters of Providence founded at Ruille, France, in 1806, to come to the new mission in Indiana. The small band with Mother Theodore as Superior arrived at Saint Mary-of-the-Woods October 22, 1840. He also obtained the consent of the Eudist Fathers at Rennes, France, to take charge of Saint Gabriel's College at Vincennes, which was chartered in 1841, and started out with great promise; but on account of financial conditions it was closed after four classes had been graduated.

²⁹ Catholic Almanac, "St. Gabriel's College," p. 136, New York, 1841

In 1841 Father Sorin of the Congregation of the Holy Cross, Le Mans, France, together with six brothers arrived at Vincennes for their temporary home. An order of women destined to become proficient as a teaching body was that of the Sisters of Holy Cross who arrived from Le Mans, France, 1843.

The year 1852 marks the canonical establishment of an Order of women whose life work was the promotion of education. Father Francis Rudolph laboring among the missions in the southwest part of Indiana perceived the great need of teachers in this vicinity, and invited the Franciscan Order at Vienna, to come to Oldenburg, which is now the Mother-house for the Sisters at Marion College, Indianapolis. The Franciscan Fathers also of Vienna established a monastery at Oldenburg in 1868. The Benedictines from Marie Einsiedlen, Switzerland, came to Saint Meinrad's in 1853. In 1867 Bishop De St. Palais, through the Benedictine Fathers at Saint Meinrad's invited Sisters of the same order from Covington, Kentucky, to found a school at Ferdinand, Indiana. St. Joseph's College at Rensselaer, Indiana, is the latest addition to education in Indiana, and is maintained and governed by the Society of the Precious Blood, and was established in 1889.

School teaching in Indiana in the early days was a

trying occupation. It often involved hardships comparable with those endured by the sturdy pioneers who formed the first infant settlements in our country. Many of these pioneer religious organizations from the communities of continental Europe did not know the English language, and it might be supposed that this would prove a serious handicap to the efficiency of their work as teachers. It certainly did, and since teachers continued to come from abroad, the difficulty lasted for some time, until native postulants were received, who helped to teach the new comers the English language and customs. The members of these religious orders realizing the opportunity and the need, labored heroically to acquire the language of their adopted country. Often indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks.

Many Irish and German immigrants came to Indiana in the early days, and much must be attributed to the character of those who came. They were driven from Ireland and Germany by famine and oppression, and were glad on arrival to help with the interest of the state, especially in education. They brought with them the educational ideas which had become a part of their inheritance and their faith, and therefore, there was no question as to the

wisdom of attempting to establish a separate system of Catholic schools. The Catholic educational movement which was not intellectual but religious, sprang from the heart rather than the head. The newly arrived religious communities were struggling for existence, and the existing ones were straining every nerve to meet the demand made upon them by the sudden and extraordinary development of their school system.

These early schools were but sprouts of the existing schools of Europe which helped to mold the character of the system here. The principles of this system sprang from certain definite views about God and man, and the relationship of man with God - views that are unchangable as of Christianity itself, and are indeed of its very essence - that a man is a moral being; that the voice of conscience is a reflection of the eternal law - that man was destined for a more perfect life beyond.

Moral training or the eduoation of the will is one of the fundamental tenets of the Catholic schools. It is generally supposed that moral character counts for more than mere knowledge in the struggle for life and that moral training then is the school's first duty.

In the second place, these schools stand for the principle that religious knowledge possesses a direct and

educative value for the pupil, and forms a basis for the principal precepts of morality.

A third fundamental is the religious atmosphere outside of formal instructions. Study and recitation, lesson and lecture represent only a part of the educational forces of the school. They constitute the formal process. But there are other agencies at work, though they are less obvious and direct in their operations. There is the influence of the teacher outside of the teaching proper. There is the influence of the pupils upon each other - the effect of their personal views, character, conduct, manners, as well as their respective home surroundings. The general aim is to formulate sterling character with the growth of the mind of the pupil, and to make him self-reliant and to act for himself.

So, the training of the heart, the head and the hands must enter into the scheme of education, and along with the training of the will, the study of truth in relation to its demonstrable sources is the work of the Catholic Colleges and the University in the State of Indiana.

CHAPTER III

MOTHER THEODORE GUERIN AND THE SISTERS OF PROVIDENCE, St. MARY-OF-THE-WOODS

It would be hard to find a lovelier spot in Indiana than St. Mary-of-the-Woods located upon an elevation of land overlooking the distant river and the town of Terre Haute. The massive buildings, the shaded avenues, the beautiful walks, the noble inspiring forest trees, the vine-covered hill sides, the picturesque ravines all form a background for this College for young women. As the panorama of the campus unfolds itself to the visitor, with its sophisticated beauty of architecture and natural loveliness of landscape, it is difficult to visualize the scene that autumn night, October 22, 1840, when Mother Theodore and her companions of the Sisters of Providence arrived at the site. The founding of this institution of culture and learning takes one back to the days when all around abounded a dense woods, where the great oaks fell noiselessly to the ground, and the wild beasts roamed silently through the pathless forests.

Thoroughness and refinement are the distinguishing characteristics of this fine educational system brought to America by the community of the Sisters of Providence which was founded at Ruille-sur-Loir, France, in 1806. The French Revolution had left many children to be cared for by charity, which prompted the Abbe Dujarie to establish a home for them. It was called "Little Providence," and was conducted by two women. It is not known whether the Abbe originally intended to found an Order or whether the idea developed as more workers were added; however, a beginning was made in 1806. The Order was incorporated by Royal decree November 19, 1826. In 1834, a new constitution and new rules were adopted and the Order took the name of "The Association of the Sisters of Providence." Mlle. Theresa Guerin had joined the Order in 1823, taking the name of Sister Theodore. Her superior ability soon brought her into prominence, so that when a request came for sisters to come to America, the Superior said Sister Theodore was the only one among them whom she could trust to lead such a mission.¹

The appeal came from the Reverend Celestine de la Hallandiere, of Vincennes, who visited Ruille-sur-Loir in 1839, in compliance with the wishes of Bishop Brute, first

¹ Member of the Community, Life of Mother Theodore Guerin, II, Indianapolis, 1890.

Bishop of Vincennes. The bishop had commissioned him to apply to some Order for sisters to come to the Vincennes diocese to care for the needy, and to instruct the young people under his care. Having known their work from residence in Rennes, Father Hailandiere made his appeal to the Sister of Providence. While the priest was in France on this mission, Bishop Brute died, and Father Hailandiere became bishop of Vincennes. Volunteers answered the call, but Sister Theodore deeming herself not worthy of the mission did not offer to go. However, when the superior suggested that she be among the number, she accepted the trust gladly.

An anxious time of preparation ensued, a small sum of money was accumulated, and on July 12, 1840, the group of six sisters started on their long journey with Sister Theodore as Superior. They sailed from Havre on July 27, and reached New York forty days later. They had been robbed while on ship board, and were not met by a representative of the bishop as they had expected. However, kindness was extended in New York and Philadelphia where they were put under the escort of a Canadian priest, who was also bound for Vincennes. There they were prepared, somewhat, for the sacrifices that awaited them at St. Mary's.

From Vincennes they took the stage for Terre Haute.

They met with an accident on the way - the stage was overthrown - but no one was seriously injured. After spending one night in Terre Haute, a conveyance conducted them to their new home at St. Mary-of-the-Woods on October 22, 1840. They perceived as they went on that they were plunging deeper and deeper into the forest. At length the priest who accompanied them ordered the driver to stop and informed the Sisters that they had reached their journey's end. They alighted and found themselves in a dense forest. After they crossed the ravine, they came to a small farm house. Two rooms in this dwelling had been reserved for them and four postulants were there to greet them.² Though they were willing to practice poverty, they hardly expected hardships as awaited them, and they thought their prospects were anything but encouraging. They had left the elegant and imperial Paris for a wilderness in a state scarcely twenty-five years a member of the union. Mother Theodore and her companions were women of gentle birth and culture. Their first days were passed in the room down stairs, and a corn loft served as a dormitory. A short distance away they were shown the building which was commenced, but not yet ready for them. This when completed was fitted up as an academy. Within a

²Member of the Community, Life of Mother Theodore Guerin, II, Indianapolis, 1890.

fort-night, their bishop visited them, and made them more comfortable by persuading the family in the farm house to give the Sisters possession of the entire house which then became the Convent and "Mother House" of the Sisters of Providence in America. The four American postulants taught the English language to the new arrivals, who gradually became accustomed to the strange manners and food of the new country. They knew that they must learn quickly the customs of this new country to enable them to undertake the work of higher education of women. It was at a time when possessors of the rudiments of knowledge were not in a majority in the pioneer community. They were beginning in a forest, and in a border state. Yet it was at a time when women's higher education was not classed among the social, let alone the economic necessities.

Being impressed by the majesty of the forests which stretched unbroken in every direction, the founders appropriately named the place Sainte Marie-des-Bois, (Saint Mary-of-the-Woods). In July 1841, the first school building, a stone structure in classic Renaissance style was completed. St. Mary's had begun. The first pupil was enrolled on July 4th, and the school was formally opened in the autumn with only four pupils in attendance. Mother Theodore had confidence in her undertaking and knew that she would succeed.

In her diary she wrote, "We must make a beginning and trust to Providence; if it is God's work it will succeed." The number of students did not exceed twelve at the end of the year. The Foundress felt encouraged, although the boarding school could not meet the expenses and their own means were exhausted. The Bishop having met with disappointments was unable to render assistance. Friends offered encouragement everywhere, but their poverty prevented them from rendering material aid. The Sisters cleared the ground, labored in the fields and endured rigorous privations in order to continue their work. A bountiful harvest rewarded their hopes at the end of the second year; but fire broke out in their granary and consumed all their provisions, barn buildings and implements. This calamity was followed by refusal of credit in the city stores, by threats of violence if the sisters did not leave, libelous tales in the papers, and a decided loss of patronage. In the spring of 1843 the intrepid Foundress returned to France to solicit aid which she obtained only in small measures, sufficient however, to carry them through the crisis.³ Gradually confidence was restored in the people, and the Academy began again to flourish. The number of students gradually increased as the

³ Catholic University of America, "The Sisters of Providence," Catholic Educational Review, p. 142, Feb. 1911.

Sisters became better equipped for their work and especially, when in the succeeding years more members came from France.⁴ In a few years schools were opened in various parts of the diocese. The rapid progress of the community during the ensuing years was due to the energy and devotion of the sisters, to the mother house at Ruille, France, and to Queen Amelia who had given financial aid. Among other gifts that the Queen gave was a portrait of her self which is still preserved in the college.

Pioneer endeavor has many points of resemblance in all religious institutions. The shadow of the Cross seems to be the seal of Divine approval in all. The joys and favors that occasionally brighten up the scene are of course, incidental to time and place. To begin with the Foundress herself, Mother Theodore possessed not only organization and executive ability in uncommon degree, but also intellectual qualifications that won for her the Medallion decoration from the French Academy for proficiency in teaching.⁵ She excelled in mathematics; was gifted as a writer and was well versed in medical science. In both the Old and New World she was reputed by distinguished scholars and churchmen

⁴Member of the Community, Life of Mother Theodore Guerin, II, Indianapolis, 1890.

⁵Rev. J.A.Burns, The Catholic School System in the United States, XIV, New York, 1908.

as a woman of marvelous versatility and power, and deserves an equal place among the great Catholic educational pioneers of this period.⁶ Together with her five co-laborers, all women of learning and refinement, she planned high standards of culture and thoroughness for St. Mary-of-the-Woods. She took in the needs of the present day requirements as evinced by the curriculum adopted in 1841, for St. Mary's Academy which was modeled on the collegiate institutions of France. The Annals of the Order showed the opinion of the public relative to the "Convent School in the Woods" after the wave of persecution had passed. The press spoke of it as competing ably with state institutions, and such eminent personages as, Governor Whitcomb, Judge Huntington, Judge Lexington, Governor Williams, Colonel Tarkington and Senator Turpie gave their patronage and delivered commencement orations in most laudatory terms.⁷

Character-forming seems to be a special grace or characteristic of the sisterhood founded by Mother Theodore. The newly initiated and the veterans alike, are imbued with the principle of devoting themselves to their work. During the

⁶Rev. J.A.Burns, The Catholic School System in the United States, XIV, New York, 1908.

⁷Catholic University of America, "The Sisters of Providence," Catholic Educational Review, p. 142, Feb. 1911.

sixteen years of administration, the Superior succeeded, not only in guiding the young community safely through difficulties, but permanently impressing on its character the stamp of her own personality. Mother Theodore was born in Brittany, France, in 1798, and had scarcely emerged from infancy to childhood days, when the war burst the thunders of the Revolution. Our Heroine witnessed many horrors and knew the miseries of war. Besides experience of so painful a nature, a shade of sorrow of a personal character came into her young life. Her father in the capacity of an officer, accompanied Napoleon on his Spanish Campaign, after which no tidings of him were ever heard. Mother Theodore was a woman of mature experience when she assumed the responsibilities of the establishment in America.⁸ Quick to realize the educational possibilities of the time and place, she made it her aim from the very first to offer in the Academy at St. Mary's, notwithstanding the poverty and meager attendance, at the beginning, a curriculum comparable with the best schools for girls in her native land.⁹ Sister Theodore carried into action in America the same forward-looking and progressive

⁸Rev. J.A.Burns, The Catholic School System in the United States, XIV, New York, 1908.

⁹Member of the Community, Life of Mother Theodore Guerin, IV, Indianapolis, 1890.

ideas that had brought her public fame in France. She was modern and vigorous in her thinking on education, and consulted the most eminent educators of America before deciding on the curriculum of higher education of women at St. Mary's in order to be sure that it conformed to the latest and best methods in use and would be closely fitted to the needs of the young women of America. The program of today however original, advanced and individual it may be, takes account of the trend of standard methods and it conforms to the requirements of time.¹⁰

Mother Theodore entertained the loftiest ideals, too, in regard to the preparation of teachers; her faculty was composed of highly educated women, who were trained in France, or in the new novitiate which she established at St. Mary's. Mother Theodore's exhortation to her teachers was:

Go not into the world, but bring the world to you by your goodness. Exhortation is more persuasive than eloquence. Attract it by the example of a truly Christian life in conformity with the evangelioal counsels; and then by your contact with those children who in later years must needs mingle in the world, you will elevate their tastes and teach them to practice the Gospel precepts, by which means alone, tranquility is preserved in the family, the basis of society and peace and union preserved among nations. Do this and then the work entrusted to your keeping

¹⁰ Editor, "Mother Theodore," The Western Banner, Vigo County, July 16, 1860.

will continue a subject of rejoicing for men and angels. ¹¹

The Superior had able co-adjutors, chief among whom were Sister Frances Xavier, and Sister Cecelia who succeeded as Superior General.

At the time of Mother Theodore's death in 1856, fourteen establishments had been formed. Under Mother Cecelia, the community continued to make progress. Down to the present day, with Reverend Mother Mary Bernard as President, the community has grown until the Sisters of Providence are now located in many parts of the United States. From the Mother House at St. Mary's in 1920, a group of seven sisters went to China, at Kaifing in the East Honan province, where the Order is now teaching successfully hundreds of Chinese children in the elements of Christian education. Recently the sisters opened the Chin-I School, a first class high school for girls, fully recognized by the Chinese Board of Education.

From the beginning and still today, the College has for its purpose the higher education of young women, and their training in virtue according to the teachings of Christianity, which will enable them to lead happy useful lives. The ideals of the school are simply but forcibly

¹¹ A Former Pupil, Souvenir of the Golden Jubilee of St. Mary's Academic Institute, X, Indianapolis, 1890.

set forth in the motto "Virtus cum Scientia." The students are led to appreciate the good, the beautiful, and the true as expressed in active life.

Booth Tarkington, whose mother was a student at St. Mary's has expressed his ideas about the place in a letter written to the editor of the "Story Hour" of the Indianapolis Star.

Something rare and fine was brought from France to St. Mary-of-the-Woods and none of those who were students there, remained unaffected by it. For lack of a better word, I may call it distinctive. The visible effect was a manner of simplicity and gentle dignity.

The students were well taught; they were really educated, and were also given what we once called accomplishments; but what most distinguished the girls of St. Mary's was that lovely manner they were taught there. They were taught it so well that it was not a superficial veneer. Indeed, it was rather absorbed than learned, and was something that came from within outward. And although my mother spoke rarely of this, more often dwelling upon her affections for the Sisters and the beauty of the place itself, the manners of St. Mary-of-the-Woods is what remains most deeply impressed upon me. It always springs to my mind whenever I delve for the true meaning of a lady.¹²

Though the College at St. Mary's is a Catholic institution, difference of religion in no obstacle to the admission of students. All denominations are respected, and no influence is brought to bear against the religious

¹²Booth Tarkington, "Story Hour", The Indianapolis Star, Feb. 13, 1916.

convictions of any student. The courses of study are in harmony with the best standards of American educational institutions. The faculty consists of thirty-eight teachers; nine of whom hold Doctor Degrees; twenty-three Master Degrees; and six hold Bachelor Degrees.

The sisters, secluded as they are from the world, keep abreast with all that is new and progressive in education. They attend conventions where various educational projects are discussed, and carry home with them new ideas. In the summer-time and throughout the year, many attend universities. Educational speakers of prominence are always on the programs for summer lectures. Members of the faculty are always alert in the field of literature and science. One member of the Order is the author of a new book and course of study known as "Self Mastery in Practice." That this book has been a definite aid in the development of character is the opinion of the faculty of the school, of the parents of the students and of the students themselves.¹³ "The Will Course," as it is popularly called has aimed principally at educating the young people to use their God-given power to help themselves through the morass ahead of them. Besides this

¹³Sister Marie, "Personal Interview," The St. John Academy, Indianapolis, May, 1939.

book the sisters have written many books pertaining to English, science and the languages.

The College offers a four year course leading to the "Bachelor of Art" in the classical or literary courses; the "Bachelor of Science" in home economics, and musical education. The degree of "Bachelor of Science" in the college of Arts and Science is offered with a major in music.

St. Mary-of-the-Woods College is empowered under the charter granted by the State Legislature in 1846, to confer degrees upon the pupils when the progress of the institution so warranted it. The Charter was amended March 1873, March 1909, and re-chartered 1928. The A.B. Degree was conferred on one young lady in 1899, and the school did not maintain a Senior college again for about ten years. Degrees have been continuously given since 1913. For the school year 1938-1939, two hundred sixty-seven girls were enrolled in the College. Fifty-five young women received degrees at the commencement exercises on Tuesday, June 13, 1939.

The graduates of St. Mary's engage in various kinds of work. The most popular of which are: teaching in high schools and colleges, fellowships at universities, dietics, library assistants, librarians, secretarial work, and the music field. Many have married, and some have entered the religious life.

St. Mary's is accredited as a Standard College by the

Indiana State department of Education and by the Indiana University; it is affiliated with the Catholic University of America, Washington, D.C.; it is registered by the University of the State of New York; it has a membership in the North Central Association of Colleges; the Association of American Colleges; the Catholic Educational Association; the American Council on Education; the American Medical Association and the American Association of University Women.

The college requirements for a degree at St. Mary-of-the-Woods are similar to those of any other high class college; the rating and the credit points being about the same, and degrees are given to those meriting them.

Standardization rulings on the financing of colleges were the immediate cause of St. Mary-of-the-Woods entering the field for endowment. The fund is steadily increasing, and will be gradually enlarged to meet the needs of the future growth of the college.

Since the North Central Association of Colleges says, "A college should not maintain a secondary school as part of its college organization," St. Mary's no longer has an Academy on its campus. The Academy is now located at "The Ladywood School for Girls" on the Millersville Road, Indianapolis.

The beauty of the landscape, the soft chimes of the mellow bells from the church tower, the wealth of architectural elegance and beauty and the quiet seclusion of country life are conducive to the pursuits of study at St. Mary's. Across the stretch of wooded lawn with winding paths, bright flower beds and little shrines is a large and fully equipped gymnasium with every necessary apparatus for athletic work under the direction of a competent instructor.

From a small beginning in response to the needs of the times, the school grew rapidly, demanding continued enlargement and additions. In 1847 large wings were added to the first building. During the Civil War period the number of students reached nearly three hundred, a large percentage coming from the south. This influx necessitated larger accommodation; consequently, in 1862, a new and handsome academy was begun. This building though not completed according to the original plans sufficed for many years, however; and when at last more room was needed a much larger building of Bedford stone was erected in front of the old academy to which it was joined by extensions that gave a fine court in the center. In 1889 a fire swept away the convent. The new building was begun at once and was ready for occupancy in a few months.

In 1898, the present beautiful Central Hall, a Renaissance structure was erected. In 1913 the Conservatory of Music and the Therese Guerin Hall, the present Freshman residence building were opened to the students. The Le Fer Hall, a new college residence was built in the spring of 1921. Later Foley Hall was erected. In it are located the students' chapel, the art department, the museum, the commercial and financial department.

The main library is located in Foley Hall, a branch library is in Guerin Hall and five departmental libraries are located in various assembly rooms. These libraries contain over fifty thousand volumes. Additions at present average five hundred volumes yearly. The best periodicals of the country are provided in the current literature departments of the libraries.

A children's library conducted by the library science class for the benefit of the neighboring village children, now numbers some five hundred volumes of juvenile literature. The general reading room in the private suite reserved to this section is the scene of absorbing interest during the weekly story-hour.

The Little Theatre, a project long planned for the speech and dramatic department was formally opened in the spring of 1937.

About all the corridors, in the main buildings, hang fine prints and paintings, reproductions of the most famous pictures in the world, presenting an opportunity to acquire by daily association an appreciation of the world's best art. There is also a department of education from which the successful students receive teaching license for the State of Indiana.

The journalism department is well patronized. The College figures prominently in the first annual survey of school news papers, magazines and year books published by students in Catholic institutions of learning throughout the country. The survey was made recently by the Catholic School Press Association and announcement of the rating was made by J. L. O'Sullivan, dean of the Marquette University College of Journalism. A.A. rating in the newspaper division was awarded to "Fagots", a bi-weekly campus newspaper. "The Aurora", the quarterly journal was given A. A. rating in the College Magazine class. First rating in college year books went to "Les Bois."¹⁴

The utilitarian side of St. Mary-of-the-Woods, in fact, is scarcely less remarkable than its educational aspects. Everything useful for the progress of a great establishment

¹⁴Sister Marie, " Personal Interview," The St. John Academy, Indianapolis, May, 1939.

is provided. The modest little interurban waiting-room and railway station, are located near the entrance to the grounds, which are dotted with giant trees and beautiful shrubbery. The "Woodland Inn," a hotel for the accommodation of guests of the College, stands half-way between the station and the buildings. Wide farm lands and orchards extend far to the rear where scores of cows roam over the meadows. Deep in the woods a mile or so from the main buildings faint columns of black smoke reveal the presence of one of St. Mary's best gifts - the coal mine. Here in response to the toil of seven miners, an average of between forty and fifty tons of coal is mined daily during the greater part of the year to be consumed by the large demand made by the power house boilers. The power house itself with its five dynamos furnishes the electricity utilized throughout the buildings and grounds. So it may be seen that St. Mary's is an ideal institution.

St. Mary-of-the-Woods as it stands today with all its modern equipment and varied facilities would hardly suggest the humble beginning of 1840, and yet what has been done is largely owing to the spirit Mother Theodore transmitted to her successors, to patient industry and toil conserving discipline, and impulse to increase ever more and more the productiveness of those talents that Almighty God gives for

His honor and glory. All are potent factors of growth; and these were the energies at work while St. Mary's was in its infancy. The foundations were laid of a system that has proved its efficiency and shown capabilities equal to whatever true intellectual culture and moral growth may expect. The community has grown to be one of the largest integral bodies of religious teachers in the United States and ranks with the first in the work of the higher education of women.

THE ST. JOHN ACADEMY, INDIANAPOLIS

While it may seem somewhat of a digression in this dissertation to speak words of praise for the St. John Academy, A High School for girls, the writer wishes to give some honor to her "Alma Mater". This school is one of the oldest daughters of the Sisters of Providence, and holds a place of importance and affection in the hearts of many women in Indianapolis and elsewhere. Within its walls the sisters try to impress upon their pupils high ideals of sterling character and culture; and to cultivate the intellect with which students have been endowed, and so enable them to perform the duties assigned by their Creator.

From the beginning of his pastorate, in 1857, the Very Reverend Augustus Bessonies, kept steadily in view the establishment of his school, and met with the heartiest encouragement and most liberal support from his parishoners. The site chosen was the corner of Georgia and Tennessee Streets (Now Capitol Avenue), and by the summer of 1859 the fine spacious building, handsome indeed for those pioneer days, was ready for occupancy. The Sisters of Providence were secured as teachers. On Tuesday, August 30, 1859,

five Sisters of Providence, from St. Mary-of-the-Woods, arrived in the small town of Indianapolis, and began preparing the building for the opening of school on Monday, September 5, 1859. The initial attendance was eighty children, bright and happy in full enjoyment of the novelty of attending a convent school. Before very many days the roll had increased to over one hundred. A number of boarding pupils also entered at the opening of school. So many were the applications from prospective boarders, together with the continued increase of the day scholars, that it was necessary to begin even before the close of the year, to enlarge the building.¹⁵

Some of the most pleasant memories of the early resident students are associated with the delightful excursions to the picturesque woodlands that surrounded the town. We may judge the remarkable growth of our beautiful Indianapolis when we recall that in 1859 and 1860 one could reach the forest primeval after a short walk in any direction.¹⁶

But the early days of St. John's are linked with dark memories. Before the close of the second year, the sisters

¹⁵Member of the Community, "St. John's Academy," Souvenir of the Golden Jubilee, Indianapolis, June, 1910.

¹⁶Rev. F. H. Gavisk, "Personal Interview," Indianapolis, 1931.

found themselves in the turbulent scenes of the Civil War. About the middle of April 1861, Indianapolis was made the headquarters for eight thousand volunteers who responded to the call of Governor Morton, for enlistment for service in the war. Excitement reigned in the city - troops came pouring in daily; the streets were thronged with a patriotic and breathless populace. Everywhere the wildest enthusiasm prevailed. But the raw recruits were scarcely encamped when some of them fell sick, necessitating a hospital and nurses. Fortunately, the City Hospital just completed was yet unoccupied; this the city immediately appropriated for the emergency.

The surgeons appointed to manage the Military Hospital soon felt the necessity of having persons of trust to take care of the sick, and they naturally looked to the Sisters as best qualified to have charge of the suffering soldiers. They made application to St. Mary-of-the-Woods, through the Reverend Father Bessonies. Although the Sisters of Providence were primarily a teaching Order, a cheerful and ready response was given to the call. Three sisters from St. Mary's arrived to take charge of the hospital May 18, 1861, and a corps of sisters, headed by Sister Athanasius, remained at their post of charity until the close of war.¹⁷

¹⁷ The Indianapolis Star, "St. John's Academy," Indianapolis, June 27, 1910.

The Sisters found the Hospital in a disorderly condition, and the sick were in wretched need of care. It required hard labor to put the hospital into a proper condition; their exertions were crowned with success, and the change they soon effected in making it a clean, comfortable house for the soldiers, struck the authorities, the doctors and the people in general with surprise and admiration. The sisters from St. John's Academy substituted in the hospital whenever necessary.

As the war continued, the work of the hospital increased; the sisters now having to care for the wounded as well as the sick soldiers. Happy as the sisters were to relieve the physical sufferings of the soldiers, they rejoiced still more at the opportunities afforded them to aid the dying warrior to fight well the last great battle of life.

Many of the hungry in those days were fed at St. John's. The mission as a hospice did not end with the Civil War, however, for today the Academy continues to dispense hospitality to the few or many who apply at the door for food, clothing or shelter, which are cheerfully given.

Throughout the war time, the school was in steady session. Animated by the proper sense of their duty, the sisters realized the respect and encouragement which school children were in duty bound to render the Nation's troops.

Each time a detail marched past the school, the pupils viewed the parade or drill, and returned in perfect order to their studies. Thus, what might have been annoyance or distraction was turned into a more salutary lesson than any mere book knowledge could have been.¹⁸

After the war, the school continued in a crowded condition until the present fine and commodious building, 125 West Maryland Street, was ready for occupancy in 1872. At this time the Academic Course was added to the curriculum. This course of study is comparable with the best in Indiana, and the pupils graduated are holding positions on a par with those of any other accredited high school. There are eleven teachers in the high school, all having College Degrees.

The first commencement exercises of St. John's Academy were held in 1884, when four young women received their high school diplomas. Each year the classes continue to show an increase in numbers. Besides the high school classes, there is also a well attended commercial department. In this department there are additional teachers having degrees in business administration.

This brief history of St. John's Academy would be

¹⁸Member of the Community, "St. John's Academy,"
Souvenir of the Golden Jubilee, p. 11, Indianapolis, 1910.

incomplete without the mention of the name of Right Reverend Monsignor Francis Gavisk, who died in October, 1932, and who had served as pastor of St. John's church for almost half a century. From the daily press, from public men of all shades of opinion, from clergy of other creeds, golden words have been spoken of him. Mr. William Fortune said:

Father Gavisk's service here was unique. He was called into participation in nearly all of the good work of the community. No other man has been chosen by fellow citizens to enter so many realms of cultural, charitable, religious and broadly helpful organized work for the welfare of our people. No one can take his place in all-around varied service to the community.¹⁹

That Father Gavisk deserves all that has been said of him is mainly because he did all things well. His personal attainments attracted the true and good, the wise and discerning. Most people who work as Father Gavisk did, have little time to follow great literature or achieve much in that field. The Monsignor from his boyhood was a particular reader of worthwhile things, and he knew the best works of history and art from cover to cover.

Busy as he was, his school was of vital importance to him, always anxious about keeping it on a par with the best schools in the city; visiting the class rooms weekly

¹⁹ William Fortune, Indiana Catholic & Record, p. 4, Indianapolis, Oct. 28, 1932.

encouraging the teachers and pupils to do their best work and achieve high ideals. He always took a personal interest in the graduates of the Academy, and was always interested in their life work. A fitting tribute to the magnanimity of Father Gavisk has been paid by Rabbi Morris Feuerlicht:

Loyalty to the church of which he was so distinguished a representative, he was no less distinguished for the highly beneficent and humanitarian service he consistently rendered to the multitude outside the fold of his religious jurisdiction.

I would not pretend to know whether Paradise is divided into separate compartments for the Catholic, Protestant or Jew, but I do venture the fervent belief, in which a whole community rising above its conflicting catechisms will unite that the Universal Father has welcomed Father Gavisk into all of them.²⁰

²⁰ Rabbi Morris Feuerlicht, The Indianapolis Star, Oct. 24, 1932.

1685 the Reverend Claude Allouez, S. J., erected a chapel on the borders of Lake St. Mary's lake. This chapel, the first missionary in all Indiana, was abandoned and the mission of which it was a part.

CHAPTER IV

reorganized by the Reverend Theodore Guerin, the first priest ordained in the United States, who built a log chapel of which the present university is a relic.

THE UNIVERSITY OF NOTRE DAME du LAC

by the Reverend Louis de Sault who had charge of the mission until his death in 1737. His successor

From the humblest of beginnings through the trials and hardships mingled with earnest endeavor and indomitable courage Notre Dame University has arisen to its place of prominence among the best in the country. "With four hundred dollars and an infinite faith in God," seven men founded the University of Notre Dame in 1842. Without the aid of rich foundations, the university near South Bend has become one of the world's greatest, most famous and best equipped Catholic educational institutions in North America.

The sight of Notre Dame University has been hallowed by the labor of a long succession of missionaries to the Pattawatomi Indians, among them Father Badin who purchased in 1830, the nucleus of the present University campus from the government, and built a log chapel for the benefit of the Catholic farmers and trappers in Northern Indiana. On the door of the log chapel at Notre Dame University is a tablet which states:

1686 the Reverend Claude Allouez, S. J. erected a chapel on the borders of this St. Mary's lake. This chapel, the first sanctuary in all Indiana, was abandoned and the mission of which it was a part deserted in 1759. In 1830, it was reorganized by the Reverend Theodore Badin, the first priest ordained in the United States, who built a log chapel of which the present structure is a replica. Father Badin was succeeded in 1832 by the Reverend Louis de Seille who had charge of the mission until his death in 1837. His successor was the Reverend Benjamin Petit whose labors ended in 1838. From that time there was no resident missionary until the arrival of the Reverend Edward Sorin, C.S.C., three years later. Father Badin's chapel fell into disuse in 1848 and was destroyed by fire in 1856. The present chapel was completed in 1906.¹

Right Reverend Simon Gabriel Brute, Bishop of Vincennes, cherished thoughts of an institution of higher learning for boys. This, he hoped to have in Indianapolis and under his direct control. His death occurred before the land was purchased, and his successor, Rt. Rev. Celestine de la Hailandiere, in 1840 purchased the ground extending from Ninth Street to Tenth Street, and from Delaware Street to Fort Wayne Avenue. This tract of land is known today as the "Sorin Addition" in honor of the Rev. Edward Sorin, the first president of Notre Dame University. Before the plans for this institution were materialized, it was found that the new city appeared to be growing in that direction, and it was deemed the location would be too near the center of the city; and that additional

¹Sister Mary Eleanor, On the King's Highway, p. 99, Notre Dame, Indiana, 1931.

land might not be secured when needed. So the Bishop disposed of this ground in Indianapolis, in 1843.²

Many years before the founding of the University, there had been formed in the city of Mans, France, a religious society or order, named The Congregation of the Holy Cross. The Abbe Moreau, a distinguished preacher attached to the Cathedral in Mans, had formed a society of priests to aid him in preaching retreats to the people. A little earlier, Reverend M. Dujarier one of the survivors of the French Revolution, had formed a band of young men who engaged in the work of teaching. They were united in a community under the name of The Brothers of St. Joseph. Father Dujarier, growing old, requested the young and zealous Abbe Moreau, to take charge of this religious band. Thus the two societies came under the direction of one head. In time the two communities were united under the name of The Congregation of the Holy Cross, retaining the original features of both communities, as preachers of the gospel and teachers of youth, and so they continue to this day.³

It was in response to an appeal of Bishop de la

²Recorder's Office, Plat Book I, Marion County Court House, p. 56, Indianapolis.

³Alma Mater, History of the University of Notre Dame, p. 10, Notre Dame, Indiana, 1899.

Hailandiere of Vincennes, successor of Bishop Brute, that Father Edward Sorin, with six brothers embarked for America in 1841, arriving in New York on September 13.⁴ The Bishop had several places in view for the location of the Society when they arrived. So in a short time they went to visit at St. Peter's, a missionary station in Davies County, about twenty-seven miles east of Vincennes. It was evident that this was the place best fitted for the purposes of the priests and brothers, and that here they could at least pass the winter, and so the location was selected and the brothers came from Vincennes.

There were one hundred sixty acres of good land at St. Peter's, and the little community set to work to improve it and establish themselves firmly as a religious house. Notwithstanding the difficulties experienced by them in learning the English language, and their general ignorance of the ways of the country, the new comers set to work in earnest in winning the good will of their neighbors, and prospering even more than they had anticipated; so before the end of the first year they had been quite attracted to St. Peter's. Then they began to make preparations for the building of a college, which they looked upon as necessary

⁴Rev. J.A. Burns, The Catholic School System in the United States, pp, 241, 355, New York, 1908.

for the great work they had in view. To the surprise of the community, the Bishop was unwilling that they should erect a college. There was already one at Vincennes, and he considered this quite as many as could be supported by the vicinity.

About 1830, Father Badin had purchased a section of land surrounding the twin lakes near the village of South Bend with the design of holding it as a site for a future Catholic college. He gave it to the Bishop of Vincennes, in 1838, to be used for that purpose. Bishop de la Hailandiere, in turn, offered it to the Congregation of the Holy Cross, an offer which they gratefully accepted.⁵ The land was deeded to Father Sorin and his associates on the condition that a college be built and made ready for students within two years. It appears that Father Sorin at once took to the idea. After due consideration the offer was accepted, and the colony departed at once to take possession of the new home.

On November 15, 1842, just before their departure, Father Sorin received a letter from Bishop Hailandiere, the following extract from which, will show how scanty were the means at the disposal of the good Prelate, and how tender was

⁵Sister M. Salesia, History of Catholic Education in Indiana, III, Washington, D.C., 1925.

his solicitude for the success of the new mission:

Dear Confrere: Enclosed find \$310.00 you asked of me; also a letter of credit on Mr. Coquillard for the sum of \$231.12¹/₂. I believe it is what he still owes me. Do not forget the tax for the year on the land du Lac (Notre Dame du Lac) has not been paid. I offer you my best wishes for success. May the Angels of God accompany you on your way; and may Notre Dame du Lac smile at your arrival and bless you. May the merits of the Fathers who, now nearly two ages ago planted the cross which you find there - may those of Badin, De Seille and Petit serve as a corner stone for the edifice that hopes your piety and zeal prompt you to build. My hopes are as great as my desires. - Bishop Hailandiere. ⁶

On November 16, 1842, the little band of six brothers with their Superior set out for the St. Joseph district. For many days they struggled on, over ice and snow through interminable forests, some on horse-back and some with ox-teams, which hauled their modest supplies. This was piercing but the little band moved forward straight toward the north. So on November 26, 1842, they had the happiness of standing on this little clearing on the banks of St. Mary's Lake, and of looking out over the snow covered landscape where now rise many walls and towers of Notre Dame. Except the spot of clearing, about ten acres, and the surface of St. Mary's and St. Joseph's lakes, the scene that spread before the eyes of this group consisted of primeval forest.

⁶ Alma Mater, History of the University of Notre Dame, p. 19, Notre Dame, Indiana, 1899.

Near these ice bound lakes and on this snow covered forest, the zealous leader in America had founded the great seat of learning. Though everything seemed snow-bound for the winter, the missionaries were filled with hope for their undertaking for there was no other college within five hundred miles, and they felt that their efforts could not fail of success, provided it received assistance from "our good friends in France." They felt it would soon be greatly developed, being evidently, the most favorably located in the United States, and would be one of the most powerful means of doing good in this country.⁷ Of course their hardships and sufferings from cold were intense.

The first winter was spent in the log cabin which Father Badin had built for an Indian chapel; the attic served as living quarters for these seven men, though it was in a miserable condition, hardly keeping out the snow and cold. Yet they were happy and set about plans for the work. In spite of great difficulties and the many personal hardships the task was completed within the specified time.

In the spring a brick building was erected and school began. It served its collegiate purpose for nearly a year. Here the first students were received and here the first

⁷Rev. J.A. Burns, The Catholic School System in the United States, pp, 358, 360, New York, 1908.

classes were organized. The first student was Alexis Coquillard, the son of a French trader, one of the founders of the neighboring village of South Bend. Alexis became the wealthy wagon maker of South Bend. The terms per quarter for students in the college; for tuition, board, washing and mending are stated as eighteen dollars.

Father Sorin realized that more teachers were needed to help carry out his undertaking. He sent to France for aid. The expected colony sailed from France July 6, 1843. It was under charge of the Reverend Francis Cointet destined to be known as one of the most illustrious members of the Congregation of the Holy Cross. With him were Father Marivault, Father Gouesse and one Brother. They were a welcome addition to the young community.⁸

Father Cointet was the most valuable acquisition to the new establishment, being at the same time a most accomplished scholar and a devoted priest; and his time was almost equally divided between his classes and the missions of the surrounding country. Whether unfolding the beauties of Greek and Latin literature in college or enlightening the poor Indian in his wigwam, Father Cointet was ever ardent, giving his soul and body to the best service of his fellow men.

⁸ Alma Mater, History of the University of Notre Dame, I, Notre Dame, Indiana, 1899.

For some time the idea of a college building proper had been abandoned. Neither the time nor the resources seemed sufficient. But quite unexpectedly on August 24, the architect arrived from Vincennes with two workmen. The question of expediency was earnestly debated. Every one seemed anxious that the work should begin. Father Marivault offered to draw on his family in France for twelve hundred dollars due him. Mr. Samuel Byerley, a merchant of South Bend, offered a credit of two thousand dollars on his store, besides a loan of five hundred dollars in money. Encouraged by such friends, the resolution was taken to go on with the college building and on August 28, 1843, the corner stone was laid. The next season the inside work was completed; some of the rooms being occupied early in June 1844.

This main building four stories high thus erected was the central part of the old edifice and still stands - surrounded and dwarfed by forty buildings which represent the physical plant of a great university. The physical resources have grown in ninety-two years from four hundred dollars to more than ten million dollars, and we hope that the faith in God of Father Sorin's successors is as great as the founder's.

You might wonder what characteristic of Father Sorin marks the inward life of Notre Dame and characterizes its instruction. To analyze this, I believe we have to go back again to his faith, and to the vision that faith gives. Father Sorin's vision reached far into the future. He built not for a day, not for a year, not for a hundred years, but for eternity - and that vision is the

characteristic of the university of today and is of the greatest importance in its underlying philosophy.⁹

January 15, 1844, a charter was granted to the University by the General Assembly of the State of Indiana, empowering the institution to confer all the degrees in literature, science, and the arts, as well as the learned professions. It was a great and important privilege and necessary for the legal existence of the University. Thus the legal and actual existence of the University dates from 1844. Notre Dame was really making a start.

Beginning with September 1844, the long courses of annual classes which have continued to this day may be said to have commenced. Father Sorin was not only local superior of the community but also president of the University, a position he held without interruption until May 1865. The subjects taught were: philosophy, theology, instruction in ancient language and literature, history, mathematics, music, rhetoric, English composition and commerce.

In 1844 at the same time that the College charter was obtained from the Legislature, through the friendly offer of Mr. Defrees, member of the Legislature from St. Joseph County, a charter was obtained for the Manual Labor School in which boys were taught useful trades and at the same time

⁹Rev. John O'Hara, "Radio Speech", The Indianapolis News, Indianapolis, Aug.7, 1934.

received a good education. In 1853, so prosperous had been the University and so great the need of more room that the two wings originally designed were added to the original central building. During the summer of 1854, cholera infested the University and the loss to the community was appalling; among the deaths was that of Father Cointet, and several of his associates.

Everything seemed bright again until the oncoming of the war for the Union, when the character of the growing community was put to a new test. With true religion and a correct system of education go love of country. The sons of the Holy Cross were equal to the test. Even on his first arrival in America, Father Sorin was penetrated with an ardent love for the American people. It became a part of his daily life. An American by adoption, he became one in mind and heart. He loved all things American and was so pronounced in this view that when in Europe he was styled, "The American." To the mind of Father Sorin the American character was best represented in George Washington, for whom he always manifested a great veneration. Washington's birthday has always been a gala day at Notre Dame, even at a time when it was neglected in other places.

It is therefore, no cause of surprise that Notre Dame took so active a part in the war. There was perhaps not a

battle-field during the four years of strife on which the blood of students of Notre Dame was not shed for the Union cause; which they felt to be also the cause of liberty, equal rights and good government.

From Notre Dame no less than seven priests went as chaplains in the army. Of these, three died from exposure or contracted diseases which ended in death. Military exercises had always been encouraged by Father Sorin, in part of the excellent physical training and gentlemanly bearing and manner which they were calculated to impart to the young men. Notre Dame is honored in her loyal soldier students who showed, even by the shedding of their blood, how deeply inculcated were the lessons of patriotism which they had received from their Alma Mater.¹⁰

One result of the war was the great influx of students from the border states. The number had increased to over one hundred. As early as November 1863, two hundred thirty students had been registered at Notre Dame. After that came three hundred, four hundred and even five hundred students, who pressed for admittance, until every inch of room was crowded and the halls were overflowing. So in 1865 preparations were made to erect a larger and more modern structure.

¹⁰ Alma Mater, History of the University of Notre Dame, p, 88, Notre Dame, Indiana, 1899.

Notre Dame had now passed the time of inexperience, and trial, and youthful hope to the time of full maturity and vigor. Not only were the students increased in number, and financial matters placed on a sure footing; but views for the conduct of the affairs of the institution were in proportion liberalized and enlarged, and the University better adapted to the needs of the country.

Until 1865 the only courses offered at Notre Dame were the traditional ones in arts and letters. There was an urgent demand manifested for educated young men in commercial pursuits and Notre Dame, in complying with this demand soon began sending out graduates in large numbers. Now, a scientific course as distinguished from the classical course was developed for students who wished to prepare themselves for specialization in scientific research. Before this time the sciences were taught in connection with the learned languages and degrees were awarded only in the classical course. In addition to the degree of Bachelor of Arts and Master of Arts were now, therefore, given the degrees of B. S. and M. S. The first graduate to receive the degree B.S. was Doctor John Cassidy, a physician of South Bend, who took his degree in 1865. However, the first A.B. was given about twenty years earlier.

All during these years silently and steadily these

earnest and learned Fathers, Brothers and laymen built up the course of study, and enlarged the departments at Notre Dame until from an obscure college, it began to be recognized as a promising university whose real objective is and always had been to turn out loyal American citizens, leaders among men with sterling character to face the world and its problems in a noble and patriotic manner; to have them well equipped physically, mentally and morally to do their work in life. The idea of the University is not necessarily a large school, but rather a college home where young men who value clean character as much as stored minds associate with their fellows under the influence and direction of men of refinement and power.

In 1869 a provision was made for a department of law, the first permanent department of the kind at a Catholic University in the United States, likewise a pioneer effort in the Catholic institution. A department of civil engineering was inaugurated in 1873. Mechanical engineering, pharmacy, electrical engineering and other professional departments were added in 1900. In 1897 the University was organized into four schools - Arts and Letters, Science, Engineering and Law. In 1905 these units began to be designated as colleges and as such they constituted the organization of the University until 1920, when the College

of Commerce was added.

The following table shows the number of students in the various colleges in the following years:

<u>College</u>	<u>1905</u>	<u>1938</u>
Arts and Letters	66	1057
Science	15	308
Engineering	79	476
Law	50	118
Commerce	0	1102
Graduate School	0	106
Total	<u>210</u>	<u>3167</u>

The figures of 1905 do not represent the total number of students under instruction at Notre Dame as there was then, in connection with the University a preparatory school which enrolled more than the collegiate department. An elementary school - St. Edward's Hall was for many years conducted on the campus. Before 1920 a student could receive his entire education at Notre Dame, from kindergarten to graduate work, an opportunity of which many students took advantage. The traditions which resulted from these circumstances and the emphasis placed upon character-training at Notre Dame helped to explain the long life of the preparatory school.

While the University has been from the beginning under the management of the Congregation of the Holy Cross with a large number of priests and brothers serving on the faculty, there has been always a considerable number of lay professors.

With the expansion in professional courses, the lay part of the faculty has naturally increased, until the last decade it has become the majority element. All hold degrees and many have advanced degrees. There are at present, in 1940, two hundred seventy-seven teachers. The faculty is listed as follows:

Professors	59
Associate Professors	72
Assistant Professors	30
Instructors	51
Graduate Assistants	46
Special Lecturers	<u>19</u>
Total	277

The religious teachers do not receive salary for their work as lay teachers do. In 1920, with the assistance of the General Education Board and the Carnegie Foundation for the Advancement of Teaching, there was begun a campaign to raise an endowment fund to meet, in part, the expense of salaries for lay professors. The effort has been successful and the Associate Board of Lay Trustees has been constituted to hold and administer the new fund, which is the first permanent endowment of the University.

The Chemical Foundation of New York through Francis E. Garvan, president, has given ten current fellowships for the doctorate in chemistry at Notre Dame. The fellowships are worth \$2700.00 each and run for three years.

Another gift of \$10,000.00 from the same source will be used to purchase books for the Chemistry library. In addition to the above Father O'Hara

also acknowledged a gift of \$10,000.00 from Mr. Garvan for the establishment of the Julius A. Nieuwland fund for chemical and allied science research. This gift has been increased to \$15,600.00 by an anonymous benefaction.

Research work by the Rev. J.A. Nieuwland, C.S.C., member of the chemistry faculty at Notre Dame made possible the development of duprens, a synthetic rubber, which recently has been placed in large scale production.

In an article published some months ago, Mr. Garvan estimated that Father Nieuwland's discoveries were saving rubber companies of the United States \$350,000,000.00 annually by keeping down the cost of natural rubber which must be imported from abroad.¹¹

Father Nieuwland died very suddenly June 11, 1936, in Washington, D. C., in a chemistry laboratory at the Catholic University.

Social work training for college men is being featured in a graduate curriculum in social service work at Notre Dame. To encourage Catholic graduates to enter this field, several special social work scholarships are available in addition to the general University scholarships. This curriculum is the out growth of work commenced by the Knights of Columbus in 1924 when a "Chair of Boy Guidance" was established at the University.¹²

¹¹ Rev. John O'Hara, "Notre Dame Gets Research Funds," Indianapolis Star, Indianapolis, Jan. 4, 1936.

¹² Indianapolis Star, "Boy Guidance," Indianapolis, March 9, 1936.

Also It was on the campus at Notre Dame that the researches of Guglielmo Marconi, world famous Italian scientist and statesman, first bore fruit on this continent, and it was here that he was vested with the honorary degree Doctor of Laws.¹³

Professor Gerome Greene, the Notre Dame scientist, was able to transmit messages between buildings at the University, from the campus to the tower of St. Hedwig's Church in South Bend, and finally from a boat in Lake Michigan to Chicago.

The University Library completed in 1917, is a modern building containing 303,000 volumes. The main floor has two commodious reading rooms, one for reference work and the other for periodicals, administrative offices, a central delivery hall, and a catalogue room. On the other floors are rooms for special libraries and for the art collections of the University. There are many small libraries attached to the various colleges. The collection of books in the main library was begun in 1873 by the Reverend Augustus Lemonnier, C.S.C., fourth president of the University. In 1879 the library which had grown to 10,000 volumes was almost entirely destroyed by the disastrous fire of that year. The books are classed according to the system of the Library of Congress. Nearly 1200 periodicals are received regularly, and the library is

¹³Rev. John O'Hara, "Notre Dame Gives Degree to Marconi," Indianapolis Star, Indianapolis, Oct. 14, 1934.

also a general depository for the publications of the United States Government; those of the Carnegie Institute of Washington, and for the scientific exchanges of the American Midland Naturalist. A number of special collections is kept in different rooms. A collection of medallions, bronzes, marbles and photographs is kept with the library, and the endowment makes possible the purchase of additional rare and new material.¹⁴

The Wightman Memorial Art Gallery, occupying six rooms and several corridors on the third floor of the University Library, is one of the most important art collections of the middle West. Among the 286 canvases are representative works of some of the great masters. The Science Museum is in constant use for class purpose. A modern printing plant is maintained on the campus, devoted jointly to the publications of the University and to those of the Congregation of the Holy Cross. Seven periodicals meriting high rating are published at Notre Dame. "The Scholastic," a news magazine issued weekly during the school year; "Script" a literary quarterly; "The Notre Dame Alumnus," a monthly magazine of the Alumni Association of the University; "The Catalyzer," a monthly magazine in the field of chemistry;

¹⁴ Bulletin of the University of Notre Dame, p, 56, Notre Dame, Indiana, September, 1939.

"The Ave Maria," a weekly magazine of professional character; "The Annals of Our Lady of Lourdes", a monthly publication as an official organ of the Archconfraternity of Lourdes; and "The American Midland Naturalist," a professional scientific journal, issued by-monthly and devoted to the natural history of the Midwestern States.

The University now occupies a campus of 1700 acres immediately north of the city of South Bend. It includes two small lakes, each about twenty-four acres in area. The forty-four buildings are grouped around a quadrangle to the south of the lakes. At the east side of the campus are Carter Field, the recreation grounds of the University, and the new Notre Dame Stadium, which will accommodate sixty thousand spectators. At the west side is an eighteen-hole golf course. We all know that Notre Dame stands high in athletics and in foot-ball made famous by Knute Rockne. But out door sports are not the chief aim of Notre Dame as was said by John Boyd-Carpenter in an article which appeared in London in the "Saturday Review."¹⁵ An answer to this slur has been made by Reverend Charles L. O'Donnell, O.S.C., past president of the University in a letter to the editor. Father O'Donnell says:

¹⁵John Boyd-Carpenter, "Sports at Notre Dame", London, March, 1932.

A slur on the intellectual achievements of Notre Dame is particularly untimely just now when the attention of the scientific and industrial world is focused upon a highly important discovery in the field of Chemical research made by one of the professors of Notre Dame University. -- I can understand that this critic might be unfamiliar with these facts; that some of the earliest successful research work in aviation and wireless telegraphy was done at Notre Dame; that fifty years ago, one of the greatest living Italian artists was brought to Notre Dame to decorate the college church and other buildings of mural paintings that are among the glories of the school to this day; that the literary traditions of Notre Dame are directly derived from the New England group of Longfellow, Lowell and Charles Dana in this country, and in England from Robert Lewis Stevenson through his friend Charles Warren Stoddard, for many years a professor at Notre Dame; that the University of Notre Dame was a pioneer in establishing an award for distinguished service in all lines of human endeavor; that the University of Notre Dame possesses one of the best Dante libraries in the world and one of the finest art collections of early Italian masters; that the archives and records of the University attract research workers from all over the United States; -- that the faculty of the University is composed of scholars, many of whom have been educated in the universities of England and the Continent, as well as in American Universities. ¹⁶

The University of Notre Dame is a member of the North Central Association of Colleges and Secondary Schools, of the Association of American Colleges, is on the approved list of Colleges and Universities of the Association of American Universities, and is a charter member of the

¹⁶The Indiana Catholic & Record, Indianapolis, April 8, 1932.

International Association of Catholic Universities. The several colleges of the University have association with the leading organizations in their respective spheres.

In 1935 some changes were made in the curriculum. A complete aeronautical engineering course was established. This came as a result of demand by students and of an extensive survey of the aviation field which included consultation with leaders in every branch of the industry.

A five year course in architecture instead of a four year course was established. This course will lead to the degree bachelor of architecture with one additional year study required for a master's certificate.

A separate department of politics has been established. According to Father O'Hara, president of the University, the separation of politics as a department comes as the result of "persistent requests for specific training for government service."

It has always been the policy of the University to provide residence for its students on the campus, in belief that in so doing it secures a better scholastic morale and many advantages for the individual student. The rapid growth in enrollment since 1920 has necessitated some departure from this policy, in that some of the students have been obliged to take lodging in South Bend. In order

to restore the tradition of the school a campaign for building funds has been worked out and new units are being added as rapidly as possible.

The various bachelor degrees are accredited at Notre Dame as they are at other high class universities, requiring a minimum of one hundred twenty hours work and pre-supposing the proper creditinals of admission. The College of Arts and Letters and the College of Law offer a combination six-year program leading to two degrees of bachelor of arts (A.B.) and bachelor of law (L.L.B.). The College of Commerce and the College of Law offer a combination program of courses leading to two degrees in six years, bachelor of philosophy in commerce (Ph.B.) or bachelor of science in commerce (B.C.S.), and bachelor of law (L.L.B.). Honors are conferred for high-average work. Many premiums and scholarships are awarded. The candidate for a master degree must have fulfilled all pre-requisite work together with twenty-eight hours graduate work; and also a thesis on some phase of his major subject. An oral examination is required. The work of the graduate school is carried on more extensively in the summer session than during the school year. The total number enrolled in graduate courses in the summer session last year was nine hundred forty-nine.

In the regular school year Notre Dame's student body

is limited to men, but in the summer session women are admitted both to the undergraduate and to the graduate courses.

The faculty of the summer session is strengthened by the addition of visiting professors from other universities; some of whom are invited to Notre Dame expressly for the teaching of graduate courses. The degree of doctor of philosophy or science is conferred only in recognition of demonstrated proficiency and high attainment in advanced scholastic endeavor and independent investigation as evinced by the student in the progress of his work.

On December 9, 1935, President Franklin D. Roosevelt attended a special convocation at the University honoring the New Commonwealth of the Philippine Islands. Commenting on the convocation, Father O'Hara said: "It has been planned because for years Notre Dame has had a large number of students from the Philippines many of whom hold important posts on the Island."

President Roosevelt received the degree of Doctor of Law, thus making him an Alumnus of Notre Dame.¹⁷

Besides this grand University there is on the campus

¹⁷ "Convocation at Notre Dame," Indiana Catholic & Record, Indianapolis, Dec. 15, 1935.

the Moreau Seminary of collegiate rank, maintained at Notre Dame for the candidates of the religious life. These young men are admitted after high school graduation. When they have been successful with their four years of college work they enter upon the study of philosophy and theology. This course takes an additional six years.

It seems an honor to Notre Dame that its president, the Very Reverend John F. O'Hara, C.S.C., was chosen to head the American Social Action Mission to Caracas, Venezuela in July, 1939. This Commission, invited by President Lopez Contreras, was composed of many distinguished American men and women in the social action field. These conferences "should mark the beginning of a new form of cooperation between two American republics," said Father O'Hara. The members of the commission had been selected to advise the government and the existing social agencies outside of the government so that both public and private activities in the field of social welfare may be expanded.¹⁸

The growth of the University within the last decade has been marvelous, not only in respect to the number of students upon its rolls, but chiefly in the means adopted to meet the requirements arising from this increase.

¹⁸ Indiana Catholic & Record, "Father O'Hara Returns to United States," Indianapolis, July 7, 1939.

Five hundred seven seniors received bachelor degrees at the ninety-fifth annual commencement exercises on Sunday June 4, 1939, and thirty-eight more received degrees at the conclusion of summer school in August. Forty-one states, the District of Columbia and four foreign countries were represented.¹⁹

The young men who have gone from Notre Dame are occupying positions of importance in all parts of the country. Some hold positions worthwhile in the Philippines and South America.

From the beginning, Notre Dame has maintained high standards both in the intellectual and moral fields. The newest methods in teaching have been introduced. Thoroughness in each course is the aim and to achieve this, approved methods are tried, and new names added to its already brilliant galaxy of educators. The growth and expansion of learning at Notre Dame bear testimony to the great achievements of the religious who pioneered for the noble cause of education to produce young men of sterling character, for the service of God and of Country.

¹⁹The Indianapolis News, "Graduated This Year at the University of Notre Dame," Indianapolis, May 24, 1939.

1842, by the Reverend Basil Anthony Edwards, Professor of
Divinity in St. Vincent's Seminary. In 1842, Edward

Edward Sorin was sent by CHAPTER V

the Order of the Holy Cross in the New World.

THE SISTERS OF THE HOLY CROSS, NOTRE DAME
AND
THE COLLEGE OF THE IMMACULATE CONCEPTION

The history of women's education up to comparatively recent times is a record of convent training. This is wholly the case in European countries, and partially so in the United States. The movement toward the higher education of women found its beginning within the cloister-walls of the so-called dark ages. Down the centuries this intellectual and moral impulse made its way, holding its own amid changes of fortune, standing ever for ethical certitude in a world of fluctuating principles.

In two important respects the history of the Sisters of The Holy Cross is like that of other great sisterhoods in the United States; and there was the creative influence of a great personality in the Order's development. The Congregation of the Sisters of the Holy Cross whose Mother house is at St. Mary's of the Immaculate Conception, Notre Dame, near South Bend was founded at Le Mans, France, in

1841, by the Reverend Basil Anthony Moreau, Professor of Divinity in St. Vincent's Seminary. In 1842, Reverend Edward Sorin was sent by Abbe Moreau to America to establish the Order of the Holy Cross in the New World. St. Mary's is of French origin and tradition.

America owes a long debt to France, a debt first contracted when the French traders and settlers and missionaries came here within the first hundred years after the discovery of our country, and constantly increased as time went on, and with its highest point reached during the Revolutionary War.¹

in 1843, four Sisters of the Holy Cross came from France in response to Father Sorin who had been asked by parents to begin at Notre Dame an Academy for the education of young ladies. They were followed by other sisters in 1844. As Bishop de la Hailandiere refused to authorize the opening of a novitiate, the institution was established in 1844 at Bertrand, Michigan, just outside the Indiana diocese where an Academy for young ladies and a novitiate for the Sisters of the Holy Cross were begun. The Bishop of Vincennes made strenuous objections, principally for the reason that the Sisters of Providence had an Academy at Terre Haute, and that there would not be room for another

¹ Sister Mary Eleanor, On the King's Highway, p. 7, Notre Dame, Indiana, 1931.

in the diocese. Time has shown that this apprehension was unfounded.² There has been ample room for both, the beautiful St. Mary-of-the-Woods and St. Mary's Notre Dame.

Yielding to the wish of the Bishop of Vincennes, and having procured permission from the Bishop of Detroit, Father Sorin concluded to establish a new school at Bertrand, Michigan, six miles north of Notre Dame du Lac where an Academy was completed in 1844. An old Indian shcool had been located there as early as 1830.

It is interesting to record that the Sisters reopened the Indian school which had been established by Father Badin near Bertrand some fourteen years before and taught by Miss Cameau. The school was taught by the sisters from 1844 to 1852. Its closing was necessitated by the dispersion of the remaining Indians, owing to the coming of the whites and the development of the country.³

More Sisters came from France. The years 1848-1855 were a period of organization when the life and spirit of the community were being shaped under the direction of Father Sorin, and its academic ideals fostered and developed by the training of the Sisters; professors were secured from Notre Dame and other colleges for the purpose.

²Alma Mater, A Brief History of St. Mary's Notre Dame, p, 47, Notre Dame, Indiana, 1897.

³Ibid., p. 82.

In 1850 the Academy had an attendance of fifty boarders.

In 1855 the objection of the Ordinary of the diocese having been removed, the Academy and the Mother house of the Order were transferred to the beautiful location on the high banks of the St. Joseph River, one mile west of Notre Dame. It was near a point where La Salle and so many other voyagers, after him, leaving the river struck across the ancient Indian portage for the head water of the Kankakee River. Here was laid the real foundation for the Mother house, the Novitiate or Religious Training school for young members of the community in America. St. Mary's College and the Academy for the higher education of young ladies were really established.⁴

The diocese of Vincennes was divided in 1858, and the northern part was made into the Fort Wayne diocese; Right Reverend John Henry Luers was named first Bishop, and he was delighted with the advance made in education, and gave his help and encouragement to it in many ways.

The site of St. Mary's is one to claim the admiration of all. It would appear that nature had anticipated the use to which the grounds were to be applied and had disposed her advantages to meet the requirements of such an

⁴Indiana Catholic & Record, "Mark 90th year at St. Mary's, Notre Dame," Indianapolis, July 28, 1933.

establishment. Magnificent forest trees, rising from the banks of one of the most beautiful rivers in the valley of the Mississippi, still stand in native grandeur; the music of bright waters and healthful breezes inspire activity and energy; while the quiet seclusion invites earnest study and reflection.

After 1855, St. Mary's of the Immaculate Conception, as the new home of the Sisters was named, showed great evidence of growth. Building was added to building and the Academy soon took on a high rank among educational institutions of its class. In 1869 the Community received recognition at Rome as an Order independent of the parent body in France.

Father Sorin was the dominant personality in the development of the Community up to the time of the Civil War, and, as its ecclesiastical superior, he continued to have great influence in shaping its growth and policy down to the time of the approval of the rules and constitution by Rome in 1884. There was another remarkable personality, however, to which the Community owes no less than to Father Sorin. This was Mother Angela, first superior of St. Mary's College, Notre Dame, who was appointed as head of the Academy at Bertrand, Michigan in 1844. For more than thirty years, with her untiring energy, she directed

the manifold needs of the institution. Mother Angela's endowments of mind and heart exercised a quickening and permanent influence upon the community in several ways. From St. Mary's, as well as from Notre Dame University, other schools have gone out and been established in various towns and cities throughout the land. From a modest boarding school, the institution has been raised to the plane of high educational efficiency and given definite ideals. Particular attention was given to the training of the sisters who were to teach. In this problem, as in others, the standards Mother Angela set were beyond the power of the community to realize during her time and were handed down to the generation that came after her as her most precious heritage of the past.

Mother Angela was an ardent patriot, and when the Civil War broke out the services of the Community were offered to the government. A number of sisters led by Mother Angela herself, left the quiet shades of St. Mary's and gave themselves to toilsome nights and days in the hospitals of the South and the West; and for many years veterans recalled with moistured eyes the presence of those "Angels of Mercy" to whom they owed their lives.⁵

⁵Alma Mater, A Brief History of the University of Notre Dame, Du Lac, VI, Notre Dame, Indiana, 1899.

It is the glory of the Sisters of the Holy Cross, as well as of the American teaching profession that the energies of this devoted body of women were, for the time being diverted very largely from the schools, and turned to the service of their country in tending the sick and wounded soldiers in Camps and Military hospitals. Many of the best teachers of the Order were sent South. The hospitals and battlefields of the Civil War, and the army camps of the war with Spain have known the beneficent labors of the American Sisters of the Holy Cross; no task was too difficult for them as long as it was Christ's work.⁶

The War Records bear the names of nearly one hundred Sisters of the Holy Cross.

In the Community cemetery of St. Mary's a grateful government has erected markers to honor eighty nuns who served as nurses in the Civil War, and fourteen of their sisters who nursed in the Spanish-American conflict. Since 1927 eight sisters have gone to the Bengal missions to renew the work of the sisters who went to India from Indiana in 1852 and 1889.⁷

Great were the sacrifices in an educational way, which the work of charity and patriotism entailed. "No other Order," it has been said "made for this purpose sacrifices as did the Holy Cross."

⁶ Indiana Catholic & Record, Indianapolis, July 21, 1933.

⁷ Ibid, July 30, 1933.

Saint Mary's College is dedicated to the whole girl, to what she is and what she can become.

The training of the mind is its aim.

Its policies are determined by this aim.

They are directed to the ideal of intelligent womanhood.

They embrace a fourfold discipline based on a fourfold need: physical, intellectual, social, religious.⁸

There never was a time when the demand was so strong for the education and training of the entire individual as it is today. There is no less demand for culture and scholarship in the broadest meaning of the terms, but there is more demand for the education that will meet the practical needs of life. This St. Mary's aims to give by combining the advantages of old methods, which experience has proved beneficial, with the best that modern ideas of education suggest, and applying them in all departments of the moral, intellectual, and physical development of the student.

In its training of the intellect, St. Mary's distinguishes between the cultural and vocational in education. Education is to prepare the student for life in its largest sense. Believing that "character is higher than intellect," St. Mary's attaches a special value to many things that are not in the curriculum - a sense of

⁸Member of the Faculty, Bulletin of Saint Mary's College, "Aims, Policies, Ideals," Notre Dame, Indiana, 1939 - 1940.

honor, self respect, courtesy, gentleness, reverence, right-values, recognition of personal duty, in a word the art of living and the science of conduct. All this presupposes a certain discipline, and in the Catholic College there is no problem regarding relations that should exist between instructors and students. The restraint which makes for true freedom rests upon a clear understanding of personal obligations to self, and to others, and upon trust to those who guide rather than govern. That law and order is necessary in these days of unrest by all, and that convent training brings about order compatible with right reason and self respect should be as obvious. St. Mary's endeavors to make practical in training of her students the theories advanced above, and to this end conscientious effort is put forth to insure competent teaching and thorough equipment, while every advantage is taken of the educative force of environment which is made to appeal on all sides to the growing minds and souls of the students.⁹

St. Mary's endowments are: a boundless sympathy with its students, their love and respect, the devotion of its alumnae, the consecrated lives of its teachers, the

⁹Sister M. Rita, A Story of Fifty Years, "Sisters of the Holy Cross," Notre Dame, Indiana, 1894.

encouragement of the church and the blessing of God. Under College courses at St. Mary's lead to regular degrees. The College preparatory curriculum is arranged to meet generally accepted college entrance requirements, while at the same time, its aim is to give well rounded academic training for those who do not intend to follow higher courses. St. Mary's credits are accepted at all the leading universities and colleges.

At the end of the sophomore year each student is measured for admission to upper division work by:

1. The Sophomore Cooperative Tests published by the American Council on Education.
2. A reading examination in one foreign language. This examination may be taken before the end of the second year. The Department concerned may test both oral and aural aspects of comprehension. This regulation does not apply to students who are working for the B.M. degree or for a degree in nursing or elementary education.
3. Subjective estimates of the student's progress.¹⁰

This testing program is primarily useful in the guidance of the student's education. It does not substitute for course examinations. The student's cumulative record decides her admission to the Upper Division.

The teachers in the Academy and College are thoroughly equipped, all holding degrees, and are also prepared for

¹⁰ Editor, Bulletin of St. Mary's College, "Requirements for Upper Division," p, 30, Notre Dame, Indiana, 1939.

their teaching by work in the Normal School of the Community, under well known instructors from the University of Notre Dame and other universities.

The faculty of the College for the year 1939-1940 is composed of fifty members, that is, Professors, Associate Professors, Instructors and Assistants. The work of the faculty is supplemented by courses of lectures, by noted speakers on various educational topics.

St. Mary's course in music has long been recognized as exceptionally fine and includes the theory and practice of the piano, organ, violin and harp. Two degrees are offered in this field - the Bachelor of Arts with a major in theoretical music, and Bachelor of Music with a major in organ, piano, school music, stringed instruments, theory, composition and voice. Lectures and concerts by noted musicians, as well as public and private student recitals are among the advantages offered in the department. Voice training in both singing and public speaking received special attention.

The general aims of the courses in the department of art are to stimulate appreciation of art, and to promote the development of culture. There are courses leading to a B.A. degree with a major in art for those who wish to develop an understanding of the forms of art; special courses leading to a teacher's license in school art are also arranged for

those wishing to become supervisors and teachers of art.

While the art collection at St. Mary's comprises originals and excellent copies representing chiefly Italian schools from the fourteenth to the eighteenth century, the pictures are not assembled in a single gallery, but hang in the great hall and drawing rooms, making them a very intrinsic part of the cultural life of the students.¹¹

A model house on the west campus offers to the students majoring in Home Economics practical experience in home management and budgeting. The house is the Williamsburg type of English cottage. The entire house exemplifies in architecture, building and furnishings, the ideal of a house and a home. Seniors majoring in Home Economics live here for a semester, in charge of every detail of home management. This course also trains for such occupations as dietitians in hospitals, managers of lunch-rooms and tea-rooms, nutrition specialists, high school teachers, or buyers of clothing and textiles.

That there are many of our St. Mary's alumnae in this field of Catholic action is evident from a survey recently made by the Social Science department. Questionnaires were sent out to our graduates of the last decade who are engaged in social service, inquiring as to their present occupation, the nature of their particular work and their opinions of the

¹¹ Bulletin of St. Mary's College, "St. Mary's Art Collection," p, 17, Notre Dame, Indiana, 1939.

opportunity open to college women today in this profession.¹²

These questionnaires revealed the astonishing degree of success already attained by them. More than one stressed the crying need for college graduates in this field of work. This course requiring much field work is given by Frank Flynn of the department of Sociology of the University of Notre Dame. The practical field work is done in South Bend in association with local service organizations.

St. Mary's college became the first in the state and one of the few in the nation to offer a collegiate school of nursing. The combined academic and basic professional course, which will lead to a B.S. degree and a diploma in nursing, will be directed by Sister M. Amadeo, C.S.C.

Sister Mary Virginia, C.S.C., superintendent of St. Joseph's hospital, South Bend, where the professional course will be given has offered the clinical facilities for the practical work of the course. Students it was said will spend the first two or three years pursuing courses in the college proper, although there will be a co-relation of the theory with practice a part of the time, But during the last two years the student will be more closely associated with the hospital in which she receives her clinical experience.

The introduction of the school of nursing by the Sisters of the Holy Cross here follows an eight year survey by the Collegiate School of Nursing which now acts as an accrediting association for the school.¹³

¹²Chimes, "Field of Social Service," Notre Dame, Indiana, April, 1932.

¹³Indiana Catholic & Record, Indianapolis, Oct. 4, 1935.

This five year curriculum prepares the student for the more highly specialized fields of administration and teaching in schools of nursing and in similar institutions. The course covering five years, namely, three in an approved Hospital School for Nurses and two in the college, obtains for the student both a diploma in nursing and a degree in science.

The library is located in the chapel unit of LeMans Hall and its development is the most specific feature of the present college program. The main and periodical reading room seats approximately a fourth of the student body. The standard biographical and general reference books and encyclopedias are on open shelves. A stock room accommodating ten thousand volumes and equipped with individual desks, is the first substantial addition that has been made to the library in the projected plan for growth. The college enjoys the use of the library of the University of Notre Dame, and the public libraries of South Bend. Recently a gift of twenty-five thousand dollars for a new library building was received from Mrs. George H. Rempe of Chicago, who has had several daughters graduated from St. Mary's.

Physical culture and out-door sports are given much attention under the direction of an experienced teacher.

A large airy gymnasium is thoroughly equipped for in-door work of all kinds, including dancing. The extensive college grounds, with tennis courts, golf links and an artificial lake offer every inducement for out-door sports, and tournaments. The annual field-day is a gala one for the students. Horse-back riding is a form of athletics which the students find very attractive. A riding-master teaches and accompanies each riding group.

Bachelor degrees are conferred on regular students who have satisfied the entrance requirements and have completed satisfactorily the particular course outlined. One hundred twenty-eight semester hours of credit are required as a medium for graduation from any of the four year courses. The following degrees are given: Bachelor of Arts, Bachelor of Philosophy, Bachelor of Science, Bachelor of Fine Arts and Bachelor of Music. Although the College was chartered in 1855, it did not avail itself of the privilege of a senior college for many years. St. Mary's College conferred in 1898 the first degree ever awarded by a Catholic women's college in the United States and has been doing so continuously each year since then.

During the year 1938-1939, three hundred forty-four full time students were enrolled, and ninety-nine part-time students. A few years ago, St. Mary's opened all its

courses to both resident and day students. This policy was adopted by the officers of administration to extend the opportunities of the college to as many students as possible who wished to avail themselves of the splendid educational advantages of the school. Under the new policy, the cooperation between the college and cultural groups of nearby cities should be close and constructive in fields educational, literary, artistic and social. By virtue of these influences St. Mary's College should become more than ever a cultural asset to the entire vicinity.

Fifty-two young women received degrees in June 1939. The degrees were classed as follows: one Bachelor of Music, two Bachelor of Fine Arts and forty-nine Bachelor of Arts.

St. Mary's has a long record of service to Christian education, with graduates in every state and many foreign countries. Its graduates engage in many lines of work. Some of which are; teaching, laboratory technicians, business women, dietitians, journalists, school librarians, concert musicians, nurses, social service workers, and specialists in speech.

St. Mary's is recognized as a standard college in the State of Indiana; holding membership in the Catholic Educational Association; North Central Association; American Council on Education; Association of American Colleges;

American Federation of Arts; International Federation of Catholic Alumnae; National Association of Commercial Teacher Training Institutions and the American Association of University Women. The College is formally registered by the Board of Regents, State of New York, for its courses leading to the Bachelor Degrees, and has been rated "A" by the University of Illinois.

So St. Mary's idea of education is a combination of the highest along lines of the intellectual and the moral. It aims to secure broadness without a sacrifice of depth, to give a large outlook, and at the same time assure grasp of the eternal truths of life. The end may not always be reached, it is true, but the high aim ennobles every human effort to bring about sterling character and true womanhood.

CHAPTER VI

MARIAN COLLEGE
AND
THE SISTERS OF SAINT FRANCIS

The addition of Marian College for girls to the collegiate facilities of Indianapolis marks an important step in the educational progress in the diocese of Indianapolis. October 1936, the Sisters of St. Francis, Oldenburg, announced the acquisition of "Riverdale," the James A. Allison estate, in Indianapolis on the Cold Springs Road, to be used for a Catholic college for girls.

The foundation for this College was made over ninety years ago. To the Reverend Francis Joseph Rudolph is given the honor of being the founder of the Oldenburg Community of the Sisters of Saint Francis. Father Rudolph came to the United States from Strassburg, Alsace in 1842. On October 29, 1844 he was sent to Oldenburg to take charge of the congregation, composed mostly of German immigrants who had settled in the farming district of that neighborhood. Though the young missionary had been inured to

hardships of all kinds, and certainly did not expect a life of ease or wordly advantage, he was scarcely prepared for the privations awaiting him. On arrival he found an unfurnished log house which was called the "church," a log hut which served him for a dwelling, and another intended for a school, which was opened as soon as a reasonably well educated man had been secured to act as teacher.¹

Still deeply impressed with the disastrous results of the French Revolution, which he had witnessed in Europe, he was convinced of the necessity of Catholic education; hence his zeal for the Catholic school. The thought of providing capable teachers became uppermost in his mind. He was convinced that the foundation of a convent whose sisters should devote themselves exclusively to the education of the youth, was the best solution of the problem. The sacrifices and difficulties encountered in the prosecution of this plan shall become known only in the great day of retribution.

In 1849, Father Rudolph received permission of the Bishop of Vincennes, the Right Reverend Maurice de St. Palais, to appeal to the Cardinal Protector of the Franciscan Order

¹Indiana Catholic & Record, Indianapolis, Aug. 30, 1935.

at Rome. In this appeal, he vividly described the great difficulty of obtaining teachers for the "poor school" and entreated him to secure the Holy See's consent to the foundation of a convent at Oldenburg for this purpose. His request was readily granted.²

After receiving the permission, Father Rudolph at once began preparations for the building of a convent. "Confidence in God," and a fervent zeal were his only capital. His efforts seemed crowned with success. His appeal for sisters was made to the Mother Superior of the Sisters of the Third Order of Saint Francis in Austria, who asked for volunteer religious workers to go to the unsettled territory of southern Indiana to aid in the work of founding mission schools.

Mother Theresa Hackelmeier, a social worker in Vienna, Austria, with the personal approbation of Empress Maria Theresa of Austria, and her superior, left her convent home in Vienna to answer the appeal of the American missionary. On her arrival in Indiana January 6, 1851, Mother Theresa found poverty and hardships of primitive life surrounding her new dwelling place.³

Father Rudolph welcomed her with a heart overflowing with gratitude to God for the realization of long cherished hopes.

²Member of the Community, Historical Sketches of the Convent & Academy of the Sisters of St. Francis, p, 25, Oldenburg, June, 1900.

³Indianapolis News, "Early Convent Life at Oldenburg", Oct. 7, 1936.

Sister Antonia Dreer, a young lady of superior education, arrived from her native Switzerland for the express purpose of assisting in the noble endeavor of organizing the Immaculate Conception Academy and the Saint Francis' Normal Training School.⁴ In a short time, postulants came into the Order and more sisters came from Austria. The winter 1851 was very severe, and for weeks the cold was intense. The cutting north wind had access to the scantily furnished dwelling. Under the firm and guiding hand of Father Rudolph, stimulated by his untiring zeal, and led by Mother Theresa's piety and prudence, the Community prospered visibly, regardless of many hardships and disastrous fire on January 23, 1857.

From the very foundation of the Community training of subjects to be employed as teachers, had ever been regarded and treated as a matter of vital importance. In proportion to the development of the young institution the attendance and care given to the regular course of study were increased. St. Francis Normal School was zealously attended.

The first public commencement exercises of the Academy were held toward the close of May 1862. Year after year the community and school prospered. In 1900 the new convent,

⁴ Member of the Community, Souvenir of the Golden Jubilee, IV, Oldenburg, 1901.

and the academy four stories high exclusive of the basement and attic, were completed.

The academic course has been steadily extended under the present faculty, whose aim has ever been to elevate the institution to the highest point of excellence in science, music, art, self-culture and above all in the aids afforded to the acquisition of those beautiful virtues which form the crown and charm of true womanhood.⁵

It has ever been the aim of the faculty to raise higher and higher the Triune Standard of Honor, Virtue and Education.

The Academy of the Immaculate Conception was chartered by the General Assembly of the State of Indiana on April 8, 1885 under the entire control of the Sisters of St. Francis. It is situated in the unique happy little town of Oldenburg which itself is peacefully nestled in a beautiful salubrious valley near the southwestern border of Franklin County.

Elementary and secondary education claimed the full interests of the Sisters until 1924, when the increased demand for higher education of women necessitated the opening of a Junior College which was organized at Oldenburg that year, and was discontinued when the Senior College was organized.

⁵Member of the Community, Historical Sketches of the Convent & Academy of the Sisters of St. Francis, p, 195, Oldenburg, June, 1900.

Mother Mary Clarissa said in announcing the intention of the Order:

With the pronounced impetus in secondary education the need of a Liberal Arts College for women in the vicinity of the state capitol, has induced the Congregation to purchase the Allison estate, 'Riverdale,' where a day and boarding college will be conducted.

The location offers alluring inducements for such a college. The Indianapolis city golf courses near the property on the right, transportation facilities and a private swimming pool will be assets for the college. Extension classes in the evenings and on Saturday will give opportunity for advanced work to such as may desire the refinement of a Catholic atmosphere. The new location of Marian College will be a welcome advantage for the young women of Indianapolis.⁶

Marian College is the only Catholic college within seventy-five miles of Indianapolis. It is located amid beautiful surroundings on Cold Springs Road, six miles from the center of the city. Convenient in location, it affords the advantage of the city and the restful quiet of the country so conducive to study. The grounds cover sixty acres with four miles of macadam drives through the artistically landscaped estate. The chain of five lakes fed by pure springs offers boating; an indoor pool provides facilities for swimming. The extensive golf courses and nearby riding stables add to the opportunity for outdoor recreation.

⁶Mother M. Clarissa, Indianapolis News, "Marian College in Indianapolis," Oct. 17, 1936.

Back in 1911, the late James A. Allison determined he would build a home which would be more than individual. It would have more than charm, more than doubtful distinction of being 'elaborate.' It would have permanence as permanence was known in the old days of individual craftsmanship.⁷

It is surprising the manner in which the home lends itself to the utilization as a Catholic College for women, a college which is not only a Liberal Arts College, but which has as its aims "higher Christian education for young women" an integrated Christian character built on Catholic culture and trained for leadership.

It was perhaps farthest from Mr. Allison's dreams that his home eventually should become a Catholic college for women; yet his insistence upon dignity, of meticulous workmanship, of integrated design that at no time should give away to the garish, his preference for high ceilings supported by beams, of archways and Gothic doorways, of magnificent fireplaces and stained glass windows produced a structure that stands today with all the character essential to its ultimate utilization.⁸

Immediately upon entering the house, whether from the south side or the east side, one is confronted with structural and artistic wonders. The main entrance to the building is one of the finest in Indianapolis. Very few changes were necessary to convert the home into a college building. The Allison music room has been converted into

⁷Russell E. Campbell, Indianapolis Sunday Star, Aug. 23, 1937.

⁸Ibid. Aug. 23, 1937.

a chapel. White mahogany walls and ceilings are carved in the same design as the \$18,000.00 pipe organ. Both the library and chapel adjoin the wing which is most likely to captivate admirers of the artistic. It is the aviary more than fifty feet long done in white marble imported from Italy.⁹ The second floor of the servant's home has been converted into a dormitory for students of the college.

Marian College aims to offer opportunities for cultural and professional education, devised to develop group responsibility as well as intellectual, social and religious leadership.

To attain this goal the curriculum and the life of the school are consistent in endeavor to train for high scholarship and for the development of the whole personality of the woman. The student in every process of her education, be it physical, intellectual, social or religious, is trained to qualify for that fullness of life which is lived in union with Christ.¹⁰

The faculty of the college is composed of twenty members, holding degrees as follows: six Ph.D. degrees,

⁹Russell E. Campbell, "Indianapolis Sunday Star," Aug. 22, 1937.

¹⁰Year Book, Marian College, Indianapolis, March, 1939.

seven M.A. degrees, six A.B. degrees, and one instructure in home making.

After the first year it was necessary to establish a complete home economics department. This department was the culmination of the home making center which was erected at the beginning of the second semester for the first year of the college's existence. The new center is far more extensive and includes cooking, dress designing, dress making, interior decorating and home planning.

One of the interesting courses taught last year by Reverend Romauld Mollaun, O.F.M., professor of religion, was a course in Catholic Action. The discussion of personal life problems was its purpose.

Another division of the college is designated as the "Teacher Training School" and is chartered by the State of Indiana. This department aims to serve the needs of those who desire to teach, or to continue in the service of teaching. Marian College is affiliated with St. Vincent's hospital. A nurse's training course is arranged so that a girl in training for a nurse may also work toward a Bachelor degree in science at Marian College.

The art and the music departments are on a par with those of other standard colleges. The fourth annual exhibition of art work submitted by students from Catholic

high schools and colleges in Indiana was held at Marian College November 4 to November 20, 1938. The Hoosier Salon sponsored the exhibition.¹¹

Marian College offers the following Degrees: Bachelor of Arts, Bachelor of Science and Bachelor of Science in Education. The curriculum leading to each degree is built about a central core; that is Christian character. It aims to develop the whole student physically, intellectually, socially and religiously. Basic for such training, the curriculum planned for the first two years lays the foundation of a broad cultural education, while that of the last two years is concerned with intensification of study in such subjects as the student, after proper guidance and consideration, elects to follow as her major and minor fields. The student must accumulate during four years of college at least one hundred twenty-eight hours of work.

Although Marian College has served just two years, the enrollment for the year 1938-1939 was one hundred seventeen. This number does not include the extension classes for the year. In the summer school 1939, fifty-three students were registered.

The four main college buildings on the campus are "Marian Hall," the main and magnificent building which

¹¹ Indiana Catholic & Record, Indianapolis, Oct. 1, 1938.

houses the offices of administration, the lecture rooms, the science laboratories, the social rooms and the students' bed-rooms. Marian library with spacious scientifically lighted reading rooms adjoins Marian Hall. The "Chapel of Mary Immaculate" in the main building radiates the spirit that gives life and significance to the college and all its activities. The Aeolian Echo organ is a rare attraction for organ students. "Alverna Hall" south of Marian Hall is the home of the sister faculty. The central section of the ground floor of this building provides cafeteria and dining room service. "St. Joseph's Home" is the residence of the chaplain and is located on the campus.

At the first commencement June, 1938, three young women received A.B. degrees and fourteen received teacher's certificates giving them credit for three years' work. The last two years work being done at Marian College while the first year was done at Oldenburg. At the second commencement June 1939, the Most Reverend Joseph E. Ritter, Bishop of Indianapolis, conferred A.B. degrees on four young women and seven B.S. degrees in Education.

As fitting conclusion to the chapter about the Sisters of St. Francis and Marian College, a quotation

might be added from the 1939 graduation address delivered by the Very Reverend Anselm Keefe of St. Norbert's College, West De Pere, Wisconsin.

No matter how scientifically brilliant, whatever their social position, no matter how financially solid - our Catholic Schools have as their one main aim and purpose the sanctification of their students. Failing in this they have no other reason for existence. Therefore your education has been a refined process of putting into your minds, hearts and hands the means of accomplishing this purpose.¹² The founders of St. Joseph's College, Collegeville, Indiana, near Hammond, have put on a firm foundation, the institution as a senior college, and it is one of the latest additions to higher education for young men in the State of Indiana.

The land on which the College is located has had a historic association with the city of Fort Wayne for many years. Originally known as the "Hawley Farm," it had been purchased by the Rev. Father John J. Lutz, then Bishop of the See of Fort Wayne, for an agricultural school, and embraced a large tract of land. In 1870 the Rev. Father Lutz, then Bishop of the See of Fort Wayne, sold the land to the State of Indiana. In the Chaplain's address, the land was described as "a fine tract of land, fifty acres in extent, and situated in the city of Fort Wayne, Indiana." The land was sold to the State of Indiana for the purpose of establishing a senior college for young men.

¹² Indiana Catholic & Record, Indianapolis, June 16, 1939.

CHAPTER VII

ST. JOSEPH'S COLLEGE
AND
THE FATHERS OF THE MOST PRECIOUS BLOOD

From the humblest of beginnings with hardships and privations, the founders of St. Joseph's College, Collegeville, Indiana, near Rensselaer, have put on a firm foundation, the institution as a senior college, and it is one of the latest additions to higher education for young men in the State of Indiana.

The land on which the College now stands has had historic associations with the diocese of Fort Wayne for many years. Originally known as the Spitler farm, it had been purchased by the Most Reverend J.H. Luers, first bishop of the See of Fort Wayne in 1867, for an orphan asylum, and embraced nine hundred thirty-three acres of land. On it were two dwellings, one a small house used as the chaplain's residence; the other contained twelve rooms, affording accommodations for forty or fifty orphans. In 1868, the home was opened with an attendance of thirty-

five children under the care of the Sisters of the Holy Cross. In a short time the number grew to the full capacity of fifty. From time to time accommodations were added for more children. Father John Joseph Stephan, afterwards Monsignor Stephan, head of the Catholic Indian Bureau was Chaplain of the institution. The last of the orphans left the asylum in 1887 by the removal of the girls to Fort Wayne. The boys having previously, in 1876, been transferred to Lafayette.

The Catholic Indian Bureau at Washington, D.C., through the bountiful charity of Miss Catherine Drexel, daughter of a Philadelphia millionaire, purchased for an Indian school four hundred twenty acres of the land opposite the asylum building the year it closed. The following year 1888, all was in readiness to receive the dusky pupils into the new school. Monsignor Stephan gave Father G.L. Willard charge over the institution until he had completed negotiations with Father Henry Drees, Provincial of the Community of the Most Precious Blood, to put the Indian school in charge of the fathers of the Society. Father Anthony Dick was its first superior. Together with five brothers of the Community, and an other priest, they directed and taught the Indian boys who numbered about sixty-five, belonging to the tribes of the Menominees,

of Chippewas, of Dakotas, of Sioux and Pottawatomes. A few Franciscan Sisters of Joliet, Illinois, tended to the cooking, washing, mending and other housework for the Indians and their teachers.¹

It was not an easy task to accustom these Indians away from home to discipline and order. Reared in the freedom of the forests or along the lakes in their reservations, they were preeminently children of nature and not at all in love with the restraining rules and manners of modern civilization. For some of them it was easier to outrun and catch a rabbit than to solve the ordinary problem in arithmetic. To let out a howling Indian yell evidently required less exertion than to answer the instructor in class. However, the enduring patience and charity of the able teachers gradually inspired them with enthusiasm for studies, and also for the various professions of manual labor.² It must be said to the credit of the Indian boys that they respected their teachers and that they made great efforts to observe the rules of the house.

So far our national government had paid for the

¹Member of the Community, A Retrospect, p, 67, Collegeville, Indiana, 1916.

²Ibid, p, 83.

maintenance of the school. About the year 1894, pressure was brought upon the government to curtail, and gradually to withdraw all support. The school remained operative until 1896, when it was forced to close.³ The Indian school was then bought by the Community of the Most Precious Blood. In those days there were no railroads through Rensselaer, the nearest vantage point being Remington, ten miles south and the road led through many a pond. When the College acquired the property, conditions were somewhat improved, yet there was "water, water everywhere," and where there was no water, there was sand.

The Congregation of the Most Precious Blood was founded by Gaspar del Bufalo on August 15, 1815, in Rome. The object of the Community in the Catholic church is to venerate and honor in a special manner the Most Precious Blood of Christ. Gaspar was born in Rome on January 6, 1786, and was ordained to the priesthood July, 1808. This date coincides with the serious crisis in the history of the Papacy. Napoleon Bonaparte was then at the height of his power. Some months previous, his troops had taken possession of Rome and exiled the reigning Pontiff Pious VII. In 1809 Napoleon went a step further. On June 10, he annexed

³Member of the Community, A Retrospect, p, 72, Collegeville, Indiana, 1916.

the Papal States to the French empire. On June 13, as a retaliatory measure for the bull of excommunication, he gave the clergy the alternative of swearing allegiance to the Emperor or of going into exile. In 1814 Napoleon's imminent downfall brought about the release of the priests, including Father Bufalo.⁴

About this time definite steps were taken towards the founding of the Congregation of the Most Precious Blood. So August 15, 1815, is the date of the formal organization of the Congregation.⁵ As its founder Gasper del Bufalo established many mission houses in Europe.

The founder of the American Province of the Community was Father Francis de Sales Brunner, born in Switzerland, January 10, 1795. In the autumn of 1843, his trip to America was perilous over seas and nearly ended in ship wreck. On New Year's day 1844, the group arrived at Cincinnati. From there they went to Carthegena, Ohio, and established the mother-house in America. Their first work was parochial and missionary. In a short time they were planning for the cause of education.

⁴Member of the Community, A Retrospect, p. 94, Collegeville, Indiana, 1916.

⁵Missionary Society Editor, Souvenir of the Centenary Celebration, p. 41, Collegeville, Indiana, 1915.

To his work, Father Brunner brought all the qualities necessary for success: courage, resourcefulness, trust in God, a prompt and sound judgment and above all a great driving power, without which the greatest gifts fail of effect - single minded concentration.⁶

Father Henry Drees, Provincial of the Congregation desired a separate institution for the collegiates who were making their studies with the seminarians at the mother-house at Carthegenia, Ohio. Bishop Dwenger had set his heart upon the establishment of a Catholic College and Preparatory Seminary in the diocese of Fort Wayne, and between the Provincial and the Bishop there was much in common, since Bishop Dwenger at the time of his elevation to the Episcopacy was a missionary priest of the Community. So in 1899, Bishop Dwenger offered Father Drees his farm on condition that he would found an institution to be dedicated to the training of the youth. The offer was accepted though it had been refused before, on account of the unattractiveness of the location and its poor geographical position. Much of the farm had been sold; but the bishop's deed conveyed the remainder of about three hundred acres to the college. Since then extra ground has been acquired by direct purchase of surrounding property, and now includes more than sixteen hundred acres, eighty of which have been

⁶Missionary Society Editor, Souvenir of the Centenary Celebration, p, 42, Collegeville, Indiana, 1915.

laid out in parks, groves, lawns and campus of unusual attractiveness. Trees, shrubbery and flowers blend into a landscape that invariably calls forth the praise of visitors.

Plans for the College were drawn and the contract let on February 6, 1890. The first building was three stories high, very strongly and lastingly built. The south wing of the main building was completed during the summer of 1891 under the direction of Father Augustine Seifert, the first president. The institution was opened to fifty-four students on Wednesday, September 2, 1891, and known as St. Joseph's College.

The first students were the nucleus of a band of students who were able to take the initiative during the year when traditions there, were none, and who in the class room, the society hall and on the athletic field, laid the foundations that have endured until now.⁷

On May 9, 1892, the government granted the petition of the College for a post office. From this day dates "Collegeville."⁸

After two years the need of more space prompted the completion of the main building. The north wing was added

⁷Member of the Community, A Retrospect, p, 11, Collegeville, Indiana, 1916.

⁸Rev. Henry Lucks, C.P.P.S., Personal Interview, Nov. 1939.

in 1893 and provided space for a chapel, an auditorium and a drill room for military companies.⁹ The faculty building was added in 1897 and opened to classes of Junior College students in the fall of 1898, bringing the total enrollment of students to one hundred two. The Junior College is in existence as such today offering the two years of college work preparatory to the study of law, dentistry, medicine, journalism, business administration and philosophy. It is accredited by the North Central Association of Colleges and Secondary Schools as a junior college. It is also on the approved list of junior colleges compiled by the Council of Medical Education of the American Medical Association.¹⁰ The College was intended to give an opportunity of a regular college course of two years, preparing for entrance into either the seminary or any technical profession.¹¹

The addition of the Normal and the Commercial courses served the students as stepping stones to the more responsible and lucrative appointments in nearby cities. Many of them are prominent schoolmen; others have entered successfully into business careers.¹²

⁹Member of the Community, A Retrospect, p, 28, Collegeville, Indiana, 1916.

¹⁰Catalog & Announcements, St. Joseph's College, p, 11, Collegeville, Indiana, 1939-1940.

¹¹Rev. Henry Lucks, C.P.P.S., Personal Interview, Nov. 1939.

¹²Member of the Community, loc. cito., p, 31.

Little progress was made at first for recreation and entertainment. A bowling alley in the grove afforded an hour's diversion after dinner. Of course there was baseball in season and sometimes out of it, and during the winter skating on the "lake." The year 1904 saw the erection of a spacious gymnasium and concert hall. The opening of this building in 1905 was the signal for another increase in the student body, which reached the two hundred mark within a year.

A large infirmary building known as Dwenger Hall was added to the group in 1907. What was probably the most extensive improvement in the material equipment of the college was undertaken in the erection of the beautiful church, dining rooms, kitchens and sisters' home during the year 1909.

Extensive alterations were begun in the gymnasium building during the summer of 1913, intended eventually to culminate in an addition to the building for the purpose of providing space for the science classes. The work was nearly completed when the building was destroyed by fire in the spring of 1914. However, preparations for rebuilding were set on foot at once. At a cost of over one hundred thousand dollars a building of nearly twice the size of the one destroyed had risen from the ashes.

Every feature that would help to make the building useful, comfortable, sanitary, cheerful and fire proof has been embodied in the plan of construction and experts have pronounced the general arrangement almost ideal for the purpose it is to serve. This was completed in 1915.

The auditorium will accommodate seven hundred and twenty persons comfortably. A library with a capacity of forty thousand volumes, spacious reading rooms for both students and professors, play rooms, club rooms for seniors and junior students, science laboratories to accommodate sixty students working at one time take up the remaining space.

St. Joseph's College was incorporated under the laws of the State of Indiana in the year 1889, with the right to confer the usual collegiate degrees, which were not conferred for many years. The course of study at the time included the four years of high school, and the first two years of college. The first high school commencement was held in 1896. At the meeting of the Board of Trustees held in June 1935, plans were approved for expanding St. Joseph's College into a full four year college of liberal arts and sciences. The plans included the immediate erection of additional class rooms and laboratory facilities. The latest addition to the college is Seifert Hall, completed during

the summer of 1939. It is a residence hall for freshmen named for St. Joseph's illustrious president, Father Augustine Seifert who was responsible for the rapid development of the school during its first years. It is a two-story brick structure, trimmed in stone. It will accommodate one hundred fifty students. During the spring and summer of 1938 the Dwenger Hall was remodeled as was also Drexel Hall for the upper class men. Other improvements include chemistry and biology laboratories furnished with made-to-order modern equipment; handball courts and a new track course added to the campus facilities for pleasure and health.¹³

The third or junior year of the college was offered in September 1936, and the fourth or senior year in September 1937; making the first degrees to be given June 1938, when five young men received Bachelor degrees. The graduating class of 1939 was composed of ten seniors, most of whom majored in Liberal Arts. The college confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Physical Education. It also grants degrees with distinction. To graduate from the college it

¹³ Indianapolis Star, "Improvements at St. Joseph's College," Indianapolis, September 16, 1938.

is necessary that the student shall have earned a minimum of one hundred twenty-eight semester hours of credit, which must be distributed in such a way as to include one major and two minor sequences.

The courses of study include liberal arts and science, the classical course with emphasis upon philosophy, some teacher training courses for prospective high school teachers, and a course in business administration. The present professional courses in law, medicine, dentistry and journalism will be expanded so that students who wish may take a complete four year course before entering upon their professional studies.¹⁴

The State Department of Education has granted St. Joseph's College annual accreditation to offer training leading toward high school teachers' licenses, according to an announcement made by Reverend Henry Lucks, C.P.P.S., dean of studies.

Starting in the fall, our department of education will be able to prepare students for teachers' licenses in English, French, Greek, German, Latin, Spanish, physical education, mathematics, speech, music, science, social science, and commerce.¹⁵

¹⁴ Catalog and Announcements, St. Joseph's College, p. 11, Collegeville, Indiana, 1939-1940.

¹⁵ Indiana Catholic & Record, "Accrediment for St. Joseph's College," Indianapolis, June 17, 1939.

Journalism and complete courses in physical education have been added to the curriculum. All the college sports are available to every student. Sixty acres of campus are given over to recreational purposes.

Moral development is brought about by the teaching of Christian principles, and by contact with high character. The faculty members strive to give every student the greatest possible physical, moral and mental development. Professors at St. Joseph's believe that any system of training which seeks merely to develop the body, and the mind, fails to achieve what should be its primary objective - development of character. In all things character is stressed.

Hence the true Christian, the product of Christian education, is the supernatural man who thinks, judges, and acts consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. ¹⁶

During the year 1939-1940, St. Joseph's has an enrollment of four hundred and forty-one students, two hundred and seventy of whom are registered in the college. One hundred twenty-five freshmen entered in September 1939. The faculty is composed of forty-five teachers, all holding

¹⁶ Rev. W.J. McGucken, S.J., The Catholic Way in Education, p. 22, New York, 1913.

degrees, most of whom have their Ph. D.

While the students are encouraged to improve their literary, dramatic and oratorical abilities under the supervision of the professors, they are not permitted to use them to the detriment of their regular studies; nor are athletic activities allowed to usurp the interests of the students and to interfere with their work in the study hall and the class room.

As an encouragement to writing, two publications have their places in student life. "Stuff" the campus news paper, appears at the beginning and middle of each school-month giving to the students the news of the institution, and affording the editors some practical experience in journalism. "Measure," the literary journal, comes to the public four times in the school year; the purpose of the magazine is to give to readers the best productions of the students' pens; literary creations, department studies, and critical estimates.

On the campus there are many clubs from which the students derive benefits in a social, intellectual and physical way, forming friendships and business associations for life. Many Indianapolis young men are registered at St. Joseph's College this year - its forty-ninth year.

In giving the commencement address at St. Joseph's College in 1910, former Governor Thomas Marshall said:

Young men are trained here in a liberal education, an education which teaches them their duties to the state; an education which teaches them their duties to the family; an education which teaches them their duties to God.

St. Joseph's College seeks to develop young men of physical vigor, sound scholarship, and a fine spiritual outlook upon life, and to instill a proper sense of value. Temporal interests and pursuits are not to be excluded, but are to be moulded, ennobled and perfected. In all things the ideal is to produce the true and finished man of character.

With the present physical valuation of over a million dollars in buildings and equipment, alone, there is not a brick or stone in that evergrowing fabric that does not bespeak of the sacrifices of some individual member of the Congregation.

St. Joseph's College has an endowment which makes it possible to succeed. It has an endowment not of money, but of property and service. Brothers who draw no salary, till the soil, and priests with high scholastic degrees teach in the class-room. With no prospects of material return for the capital and labor, the Fathers of the

Community consider their lives well spent in the cause to which they have devoted themselves, the upbuilding of the Kingdom of God, and as one of the means thereto, the education of young men.

SUMMARY

It has been the aim of the writer to exhibit a coherent view of the Catholic institutions of higher learning in the State of Indiana. For many years there has been a steady effort to build, equip, to provide teachers, and to overcome fundamental difficulties from within and without. During the past years there has been a rapid influx of religious sisters from Europe, who have with provided a greater number of teachers for the schools. The Catholic Church is beginning to realize the importance of the education of the young men and women of the State. The educational system is being reorganized and the standard of education is being raised. The writer has endeavored to present a picture of the present state of the Catholic educational system in Indiana.

CHAPTER VIII

SUMMARY, CONCLUSION, BIBLIOGRAPHY

SUMMARY

It has been the aim of the writer to exhibit a coherent view of the Catholic institutions of higher learning in the State of Indiana. For many years there has been a steady effort to build, equip, to provide teachers, and to overcome fundamental difficulties both from within and without. During the early years there was a rapid influx of religious Orders from Europe, and their rapid growth provided a greater supply of teachers for the institutions. Methods, curriculum, discipline, and the personality of the teachers all are important in helping to raise the standards of the institutions. The educational facilities of the Catholic colleges and the adequacy of their physical equipment have greatly improved in the last decade.

The curriculum is supervised by a body of educators who devote their immense erudition and their abilities to the task of teaching the young folks for the love of God, and

expecting no salary in return.

The Catholic colleges and university furnish a training in manliness and character. They do not lose sight of the essential principle that character is of even more value than an accomplished technique, that knowledge is not power except in the hand of one who knows how to use it rightly, generously and unselfishly. Catholic schools weave the philosophy drawn from the teaching of Christ through the technical training they offer in the professions; and they do that in the profound conviction that such a philosophy furnishes a stability and guidance which is of incalculable worth both to the professional man and woman and to those in whose behalf he is to exercise his profession.

CONCLUSION

From the results of this investigation, it has been found that all of these Catholic Institutions of higher learning in the State of Indiana were begun from the humblest of beginnings with hardships and privations. Their leaders were men and women of indomitable courage and strong will, who pioneered here for the noble cause of education.

These institutions have gained for themselves a splendid reputation, and since their ultimate aims entail

the education of the man or woman mentally, physically, and morally, they continue to shine forth in the great educational movements in the State of Indiana.

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